

The Rambler.

A JOURNAL OF

HOME AND FOREIGN LITERATURE, POLITICS, SCIENCE, AND ART.

No. 16.

SATURDAY, APRIL 15, 1848.

PRICE 5d.
Stamped.

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THE PROGRESS OF POPULAR POWER.

THE convulsions that are shaking Europe to its centre make an Englishman rejoice, more and more every day, that he was born to the blessings of British liberty. The contrast between the condition of this little island and of the mighty empires, kingdoms, and republics of the continent, is, indeed, just now most astonishing and wonderful. From Denmark to Sicily, Europe trembles to her foundations, while Great Britain remains still and at peace. Kings and emperors are hurled from their power; nobles and princes are carried headlong by the whelming torrent which they fain would govern; constitutions spring up like mushrooms; and the continent is literally *mad* with dreams of hope and future liberty, until the usual course of life, its cares, its business, its pleasures, and we fear its religion, is violently broken into by a flood of new ideas and uproarious passions, which boil and bubble and rage with an ever-increasing fervour, and promise to sweep away all the old landmarks of existence.

Then we turn to our own shores, our own Queen, and our own Parliament; and what a strange, what a marvellous contrast greets our eyes! Save when poor, suffering, agitated Ireland is the subject, it is now barely possible to get up a debate in the English Legislature which a newspaper-reader will care to peruse. While Europe is in an agony, British M.P.'s can hardly keep their eyes open in the Imperial Senate. For years and years we have seen no such somniferous spectacle as the Houses of Lords and Commons. What little legislation the world calls for is *done* by Lord J. Russell and Sir R. Peel between them; and the English world is content that its destinies should be settled by the men in office and out of office, just as it suits their taste and fancy.

Surely this spectacle is as instructive as it is strange. It shews that there must be a certain definite, practical freedom in the working constitution of this country,

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which gives a kind of respectability to the bravadoes with which John Bull is wont to laud himself and his concerns, at the expense of all the world besides. While the nation is actually groaning under a terrible commercial pressure—while there is scarcely a man in the three kingdoms who is not more or less involved in pecuniary difficulties—while the poverty of the people is frightfully on the increase—while Chartism numbers its tens and hundreds of thousands, still Great Britain is calm and unagitated, and even those who count themselves aggrieved and trodden under foot are sober and peaceable in their struggles. The staves of policemen and the sight of a few bayonets have hitherto sufficed to repress every symptom of disturbance on our shores, and the notion of political changes seems never to enter the brains of the vast majority of the middle classes of the kingdom. A man might as reasonably take a journey to St. Petersburg to convert the Czar to the principles of democracy, as seek to set up a republic in Great Britain.

Yet every man says whatever he pleases amongst us. We talk about the license of a Parisian mob and a Parisian press; but would any person in Paris dare to write, and print, and speak the sentiments which a man might vent at his pleasure in this our London? Woe betide the Frenchman who should affront the Majesty of King Mob by a courageous exposition of such principles as should displease that many-headed autocrat! Woe betide the Italian who should uphold the rule of Austria in Milan, or the Sicilian who should speak in praise of Naples at Palermo, or the Prussian who should defend absolutism upon the banks of the Rhine! But here, in monarchical, aristocratical, commercial England, there is no sentiment, short of actual schemes for the dethronement of Queen Victoria, which a man may not broach in the face of day. When a "Beale" petitions for the abolition of the House of Lords, the House of Commons only laughs at him. When people preach an Irish war against England, the standers-by stare and open their mouths, and think the speakers fit inmates for a lunatic asylum. A man might get up a public meeting for the abolition of the British Constitution, and for converting her Majesty into something no better than the President of a Republic, and it is doubtful whether the police would do any thing further than enforce order in the assembly. In short, every body can say what he pleases, and every body who is blest with a little money capital can do what he pleases. If this is not practical liberty, liberty does not exist, and never yet existed upon earth.

Where, then, is the poor man's freedom? Is *he* a freeman? Is *he* the citizen of a constitutional state? Can *he* right himself when he is wronged? Has *he* such a voice in his country's counsels as to be able to compete with the giant class of wealth, and rank, and birth? God forbid that we should be so blinded by the comforts that we ourselves enjoy, as to shut our eyes to the tremendous fact that the *millions* of this land, with all their outward present forbearance, are deeply, per-

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manently, and increasingly dissatisfied with their social and political state. We may laugh at the Charter, with its five points, and deride the names of the charlatans and demagogues who trade upon the wrongs and sorrows of the multitude; we may scout the notion of giving political power to the unwashed artisans of our factories, and the clumsy ploughmen of our fields; but in the name of all that is just and holy, let us not be blind to the inevitable tendencies of the age, or delude ourselves into a belief that things will ever continue as they are. It is a moral impossibility that the political power of this kingdom should continue exclusively in the hands which now wield it. Rightly or wrongly, the giant people is advancing, first to claim, and then to seize that voice in the government of these realms which, until now, has been denied them. Were the Houses of Lords and Commons to display henceforth a superhuman wisdom and benevolence in grappling with the monster evils of the day, and devote themselves, as men never yet did devote themselves, to the salvation of their poorer fellow-countrymen, they could not stay the stream that is flowing, or preserve the electoral suffrage in its present state. It is our firm conviction, that whether for good or for ill, as a mere matter of fact, we can stop short of nothing less than universal suffrage before many generations or before many years are passed away. It is vain to hide it from ourselves, it is vain to deprecate the thought with horror, it is vain to attempt to smooth down the ruffled passions of the multitude; come it will, come it must.

As men, therefore, as Englishmen, as Christians, as we value our fellow-creatures, and as we value ourselves and all we hold most dear, let us prepare courageously and energetically for this tremendous change. It still rests with us to save this mighty people, and to prepare them for the fearful powers which they are even now eager and struggling to grasp. We may yet render an extended suffrage a safeguard of our rights and our blessings, and not the prelude of a demoniacal revolution and a frightful anarchy. The poor of this kingdom are not in such an irreclaimable state of despair and ignorance as to be hopelessly unfit for ever being made the depositaries of political power. Sunk, destitute, despised, and uninformed as they may be, they are not madmen, they are not savages, they are not brutes, who with indiscriminate ferocity would never rest without levelling all ranks, and destroying all property, and plunging themselves and their superiors in one deluge of misery and ruin. We firmly believe, that were they trained for another generation by the best education which their circumstances could allow them to receive from the nation, and were they taught to love the upper ranks of society in this country by seeing them practically and energetically devoted to the amelioration of their state, the boundless crowds who now swell the ranks of demagogues and teachers of sedition, would become, *at the very least*, as fit recipients of the elective franchise as was the class of ten-pound householders at the time that the Reform Bill was carried some few years ago.

Again and again, then, would we conjure those who have it in their power, to apply themselves, before it is too late, to the education of the innumerable masses who crowd our cities. It is childishness, it is folly, it is suicidal madness, to delay the education of the people, both religious and secular. Every day that runs by, they are gradually ceasing to be our servants, and becoming our enemies. The hour for inaction is past. The army is in the field; its leaders are marshalling its ranks, and stimulating it by the hope of victory and

plunder, and sounding the trumpets for advance and attack. Shall we have that host of men for our brothers or our foes? Shall we disarm them by love, or run the risk of a deadly struggle? Shall we rush headlong into a conflict, which, whatever be the issue, must give the death-blow to our country, and in which the victor will perish over the vanquished?

By the mercy of Providence we are now comparatively at leisure for undertaking, in good earnest, the moral and physical regeneration of the working classes of the empire. Even in Ireland, where the shouts of the revolutionist mingle with the sighs of the suffering, the voice of those who would teach and enlighten in peace can be heard amidst the din, whenever the noble work is energetically attempted. But in England and Scotland what else have we to do but to probe the wounds of the social body, and heal them with the skill of the physician, and the love of the father and friend? Once more, then, we conjure each class in the community to gird up their loins for a struggle in the noble race. We have ascertained the important fact, that each religious division must educate its own poor on its own principles. The Government has already done something for the aid of all, and it will do more and more with every recurring Session; and shame and debasement will be the portion of those who, from indolence, selfishness, or want of energy, neglect to avail themselves of the aid that is offered them, and suffer another generation to grow up untaught and unenlightened, and unfit for some degree of political power. As we value our faith, therefore; as we value our privileges and many blessings; as we value our poor fellow-creatures, and would save them from plunging themselves and ourselves in one common ruin, let us be up and doing, and make noble sacrifices, and teach and discipline those multitudes of children, every one of whom, as truly as the brightest and most illustrious of intellects, is formed in the image of Almighty God.

And let none say that we are upholding democracy, and preaching mad schemes, by thus striving to look the future in the face, and to prepare others for their coming fate. We are advancing no theories in politics, nor pretending that the events which are hastening onwards are in themselves good and to be desired. All we say is, that *they are inevitable*; and we do not hasten them on by a single hour by proclaiming our conviction that they are at hand. Nay, we rather postpone them by preparing for them; for if there is any one thing which will delay the march of popular power, it is the general education of the people themselves. Were they cultivated, were they refined, were they in some little measure elevated in the social scale, they would soon learn to think less of votes and political reforms; and there are hundreds and thousands who, if they knew the sweets of intellectual study and the refreshment of innocent popular amusements, would be as indifferent to the orations of the Chartist orator, as the refined scholar of a University is deaf to the declamations of a municipal Cicero or a parochial Demosthenes.

DEPARTURE OF THE JESUITS FROM ROME.

[From a Correspondent.]

MY DEAR —

Rome, March 31, 1848.

HERE is the middle of Lent, and I have not yet written one word of that account of the manner of spending it in Rome, which I promised in my last; and, moreover, I am not going to write it to-day. I do not despair of fulfilling my promise before the season is ended; but the truth is, that Rome has not been herself this Lent;

and at present there seems but little prospect of her becoming so. You, who know her as she was five years ago, can form no idea of her state during the last few weeks; and I hardly know how to set about describing it. On Tuesday, the 21st inst., news was received of a revolution in Vienna; the Government, it was said, was overturned, and a Republic proclaimed: and since that day I do not believe that there is a single crowned head in Europe which the Roman public has allowed to remain in peace. Two or three times a day there have issued halfpenny sheets of news from the several printing-presses of Rome, which are hawked about the streets, posted against the walls, and eagerly devoured from morning to night. The flight of Metternich, the abdication of the Emperor of Austria, the death of the Emperor of Russia by strangulation, the abdication of the King of Bavaria, the revolt of Poland, Hungary, and Lombardy, a revolution in Berlin, and confusion in some ten or twelve small duchies, Parma, Modena, Nassau, &c. &c.; these are among the trifles which have been announced in these widely-circulated papers: even England and Ireland, with its "meeting-mostro," were made to contribute their share to the general fever of excitement. Meanwhile it was scarcely possible to learn how much of it was true, and how much had been invented in the clubs or printing-rooms of Rome; for the mails were most irregular, and we have received this morning an accumulation of the English and French letters and papers of the last ten days. Imagine how foreign all this must have been to the old *staid* habits of modern Rome; how ill-matched, too, to its most interesting "lions." One morning, for example, I spent an hour in the Vatican, watching the manufacture of mosaics; a fit occupation for men of the patriarchal days, who could reckon upon eight or nine centuries of quiet existence, instead of a meagre "threescore years and ten" spent in the midst of perpetual change,—so slow, so exact, so laborious is the work, and so enduring when once completed; a single picture, begun, perhaps, in the youth of one man, and finished in the old age of another. Then two or three days afterwards, I was present at the removal of a martyr's body from its simple grave in the catacombs, where it had rested undisturbed for fifteen hundred years! What a striking contrast to the fearfully rapid changes that are going on in the world without! However, I did not take up my pen to moralise, but to relate facts, though not the whole mass of political facts of the last few days, for you will learn them much more accurately from your own newspapers; one thing I must tell you about them, because it may not chance to be generally known, viz. that the disturbances in Vienna were mentioned in Rome the very day on which they happened, and the revolution in Lombardy two or three days *before* it happened. This I have from an acquaintance of mine, who was himself told of it at least a week before any public intelligence could have reached this city; and his informant was one of the popular party here, an intimate friend of Ciceruacchio, and no doubt himself a member of the *secret* societies which, they say, are concerting and carrying into effect these wonderful changes throughout Europe.

And now I have said quite enough in the way of apology for my apparent breach of promise; and it is high time that I should tell you the news which I intended to be the only subject of my present despatch, viz. the removal of the Jesuits from Rome. We had hoped that the intense interest of the movement in the north of Italy, and indeed in Europe generally, would have diverted the attention of the people from their wicked purpose with respect to this noble society, but it has proved otherwise; the Holy Pontiff has been obliged to yield to the popular tumult, and the city of Rome has been robbed of one of its brightest ornaments. This intelligence became generally known by the circulation of a placard on Wednesday, in which it was stated that the Minister of Police had given the following answer to a deputation from the several clubs of Rome, who, in the name of the Roman people, demanded the removal of the Jesuits. "I have great pleasure in announcing to you, that at a meeting held last night, by appointment, with his Holiness, he was pleased to command the departure of the said company, and that they should go as soon as possible. He has

ordered me, moreover, to make public to all, his sovereign pleasure upon this matter." The placard went on to say, that his Eminence Cardinal Castracane was charged to communicate the Pope's will to the General of the Society, the Rev. Father Roothaan, and that the general administration of the affairs of these "most excellent fathers" would be entrusted to his Eminence Cardinal Vizzardelli; and the whole concluded with the usual flourish of trumpets, "All praise to the immortal Pio Nono, who has thus satisfied the wishes of his most loving subjects. Long live the independence of Italy."

On the following day, the official Gazette gave a very different version of the story, which was as follows. It stated that petitions on the part of the reverend fathers had been frequently laid before his Holiness, representing the painful circumstances in which their company was placed, even here in the capital, and the consequent necessity of doing something for their personal safety; that the Holy Father, "who has always regarded these religious with the highest satisfaction as fellow-labourers with him in the vineyard of the Lord," could not but experience fresh and severe sorrow at so unfortunate a state of affairs; but nevertheless, owing to the hourly increasing excitement and party spirit, which threatened the most serious results, he was obliged to take the importance of the case into consideration. In consequence, the day before yesterday, by means of an eminent individual, he was pleased to make known to the Reverend Father-General of the Jesuits the sentiments expressed above, and at the same time the agitation in which he was from the difficulty of the times and the danger of serious inconvenience; that on this occasion the Father-General called together the Father-Counsellors to a deliberation, and that it was by them resolved to yield to the imperative necessity of circumstances, being unwilling that their presence should serve as a pretext for disorder and bloodshed. After this, the necessary arrangements were entered into with the Reverend Father-General, both on the means of giving effect to this resolution and of providing for the schools of the Roman College, for the religious houses inhabited by them, and for the guardianship of their goods and property, in order that thereby their maintenance might be efficiently secured. Besides this announcement, it was authorised to declare that the statements contained in the anonymous printed paper of yesterday are without foundation. Thus spoke the *Gazetta di Roma*, and probably the truth lies between the two; certainly the official account is not calculated to convey a correct impression of the whole truth, as it is understood by those who are best informed here.

There was an attack of the people in the middle of Monday night on all the Jesuit houses in Rome, but only with shouts and stones, which did no real damage to any body, and did not even disturb the slumbers of some of the good fathers within. No doubt, however, the Government had reason to believe that something worse was impending, and that they could not rely upon the forces at their command to avert the evil; for on Tuesday afternoon, Cardinal Castracane was sent to the Gesù (not in reply to any petitions from the Jesuits themselves, who, I believe, were quite unprepared for it), announcing that the Pope deemed it the safest and most prudent course they could adopt, quietly to disband themselves and retire from all public duties, with order indeed, but without loss of time.

Accordingly, that very evening many retired to the houses of their private friends, and made preparations for leaving Rome altogether; and the following description of the scene the next morning, which I copy from a newspaper of the day, is scarcely over-coloured. (*Haud ignota loquor.*) "The Jesuits are going," says the *Pallade*; "from eight o'clock this morning the reverend fathers have begun their exit: they come forth a few at a time," (it should have said *single*, for their companions for the most part were lay or ecclesiastical friends, not members of the order.) Some dressed as secular priests, some as laymen, some even wearing the tricolor on their breasts. Strange metamorphoses! It is ten o'clock, and their reverences continue to go out peaceably, but always metamorphosed: a crowd of the

curious swarm before the porter's lodge, but all is quiet and tranquil; not one scoff, not one word; all is silence and amazement. . . . This is the true way of wishing *bon voyage* after the modern fashion."

The Vicegerent (*i. e.* the deputy of the Cardinal Vicar, who is himself the deputy of the Pope in all ecclesiastical matters within the diocese of Rome) took possession of the Roman College on Tuesday evening, and the following day both the church and the schools were closed. They are now reopened, being occupied by the Roman Seminary, which is transferred from the Apollinare.

On a future occasion I will send you some account of the several institutions in Rome which change hands, or are suppressed, by this departure of the Jesuits; at present I must confine myself to a brief chronicle of facts.

On Wednesday, a few Jesuits were still to be seen in their places in the Gesù; and as many as were there found themselves pretty well occupied with their respective penitents all the morning, for the news was fast spreading that they were about to depart altogether.

Yesterday and to-day the scene in the Gesù is desolate beyond description: there are not so many persons in real distress, weeping and sobbing aloud, as I have seen there all through the week, but it is utterly deserted; you may count the people by units, not by fifties; every confessional is empty, and looks like a chamber of death when even the very coffin has been removed, and all is vacancy; the sacristy-door is shut; a few priests gain admission by a side door through the sanctuary, and come out to say Mass one at a time, instead of a dozen altars being occupied at once; and sometimes, even in the earlier hours of the morning, there is no Mass being said at all. It is scarcely possible to conceive a scene of more thorough desolation, and to those who know what the Gesù was, it is most distressing. May God guide it all to some good issue! at present it looks gloomy enough. Wise men foretel a storm of no common magnitude against religion and the Church, and believe that the Jesuits have only been "taken away from the evil to come;" certainly threats are already heard against other religious bodies, such as the Nuns of the Sacré Cœur, and the Passionists; "Est Locanda" has been posted on the walls of Dominican and Augustinian houses, and it is said that the "Miserere" and "De profundis" were chanted the other night round the walls of the Camaldolese at St. Gregory's. I cannot write of this more at length to-day, for time and space oblige me to hurry to an abrupt conclusion; and I must send you an address from the Holy Father, which, though bearing the date of yesterday, was not published much before noon to-day. It is one of the most remarkable of those addresses of which he has already made so many, and which all bear the same stamp of genuineness and freshness, flowing from the depths of his inmost soul. Unlike the rest, however, it is addressed not to Rome alone, but to all Italy, which may account perhaps for its purely *episcopal* tone, never for one moment reminding us of his civil capacity, as Ruler of the States of the Church.

"Pius P. P. IX. To the people of Italy health and apostolical benediction. The events which these two months have seen succeeding one another with such extraordinary rapidity, are not the work of man. Woe to him who in this wind which shakes, rends, and shivers the cedar and the oak, hears not the voice of the Lord! Woe to human pride, if any should refer these wondrous changes either to the fault or to the merit of men, instead of adoring the secret designs of Providence, whether manifested in the ways of judgment or of mercy; of that Providence in whose hands are all the ends of the earth! And we, to whom speech is given to interpret the mute eloquence of God's works, we cannot be silent in the midst of the wishes, the hopes, and the fears which agitate the souls of our children.

"And first, we ought to tell you, that if our heart has been moved at hearing how in one part of Italy men have sought the comforts of religion in the perils of their struggle, and made manifest by deeds of charity the nobleness of their souls; we could not and cannot but be deeply grieved, on the other hand, by the injuries done

to the ministers of that same religion in other places; which offences were we even, contrary to our duty, to leave unnoticed, such silence could not fail to diminish the efficacy of our blessings.

"We must not fail also to remind you, that to use a victory well is a greater and more difficult thing than to conquer. If this present time brings to your mind another period in your history, let the children profit by the errors of their forefathers. Remember that the first civil cause of all stability and all prosperity is concord; that it is God alone who can make men of one mind in a house; that God gives this reward only to the humble, to the meek, and to those who respect his laws in the liberty of his Church, in the good order of society, and in charity towards all men. Remember that justice alone builds up, that passions destroy, and that He who takes the name of King of kings, calls Himself also the Ruler of the people.

"May our prayers ascend before God, and bring down upon you that spirit of counsel, of strength, and of wisdom, of which the beginning is the fear of God: so that our eyes may see peace throughout this land of Italy, which, if in our universal love for all the Catholic world we may not call the *dearest*, yet God has willed should be at least the *nearest* to us.

"Given at St. Mary Major's, on the 30th of March, &c."

LIFE AND WRITINGS OF GÖRRES.

[Continued from p. 303.]

On the question of the alliance between Church and State, so much agitated in our times, no one has put forth such profound observations as Görres. The Abbé de la Mennais, with the pure intention of procuring greater freedom to the Church of France, advocated, in 1830, the total separation of Church and State. A total separation our author maintains to be an absurdity and an impossibility; but a partial and temporary separation, such as is recommended by the Count de Montalembert and the writers of the *Univers*, he thinks may, in regard to the special and extraordinary circumstances wherein the Church of France has for a long time been placed, be advisable and expedient. But when the Abbé de la Mennais, as his good genius began to desert him, went so far as to hold up the total severance of connexion between Church and State as the normal and more perfect condition of society, this doctrine, among other errors of his journal, the *Avenir*, was reprobated by the Holy See, in the Encyclical Letter of 1832. The union between Church and State, said His Holiness Pope Gregory XVI., is most salutary (*saluberrima*) to both parties. It is worthy of remark, that no one had combatted with more energy than the Abbé de la Mennais himself, in his better days, the system of *political atheism*, which he maintained with reason was calculated to introduce atheism into domestic life itself.

It was with reference to the error above adverted to that Görres made the following cogent remarks:

"The doctrine of the total separation of Church and State," says he, "as it has been set forth in recent times, is a thoroughly idle, senseless, contradictory, and reprehensible error. Reprehensible in theory, because it has sprung out of void and vain abstractions; reprehensible in practice, because imagined by political and ecclesiastical revolutionists, it leads to the ruin of Church and State alike. The separation is absurd in theory, for in the whole circle of existence, in heaven as well as on earth, nowhere do we find opposites arrayed in harsh, absolute, irreconcilable severance, one against the other; for such a total separation, were it possible, would annihilate these contrarieties. On the contrary, in all the spheres of existence, it is so arranged that contraries should pervade, restrain, mitigate, and attemper each other; where, instead of a harsh, shocking, dead dissonance, there is an endless play of action and counter-action, wherein all life runs its regular course. If this holds good of any relation, it surely hath a special force in regard to Church and State; for the whole Christian order of society was, from the beginning, founded on this complete permeation and interworking of the two communities, in consequence whereof both were under mutual obligation. And although both moved in quite distinct spheres, and, without mingling, preserved their separateness, yet in their co-operation no collision could occur which an honest, conciliatory spirit might not easily set aside. All the efforts

of earlier and wiser ages tended thereto, namely, to promote this living interworking of Church and State, to apply it to every department of life, to regulate this mutual giving and taking, and to uphold in the just balance this regular co-operation. Hence all institutions were pervaded as much as possible by the two elements: the Church, in the person of her prelates, was present at all the more important negotiations; as, on the other hand, ecclesiastical transactions, inasmuch as they remotely affected the State, could not be withdrawn from the notice of the latter. Conflicts, indeed, did not fail; but the means were every where at hand to allay them in a manner conducive to the public weal. It is only since the system of rationalist abstractions hath been introduced by political and ecclesiastical sects, and what should have ever remained united has been rudely severed one from the other, and in consequence thereof the State sought in a monstrous way to overshadow the Church, that mutual hostility sprang out of this separation. The opposites wrangle and war with each other, and in vain do the diplomatists employ their weak arts to bring together the discordant couple."—*Athanasius*, pp. 22-4.

The following passages furnish, among many that might be cited, an advantageous specimen of Görres' descriptive powers. We take them from the *Christian Mysticism*. The account of Angelico da Fiesole, even after the eloquent pages which M. Rio* has devoted to this artist, will be read with pleasure.

"Among the painters who were mystics, and who were thence confidently believed to work under a higher inspiration, John of Fiesole, who died at Rome in 1455, is the most celebrated. He, the most creative artist of his time, belonged to the Dominican order. Ingenious at once and holy, and withal animated with the most glowing love for his brethren, he so walked in all his ways that he received the appellation of the 'angelic.' When he was called to Rome to paint the Papal Chapel, he lived at the Roman court, as he had formerly done in his monastery, with the same abstemiousness, and in the exercise of the like penitential works. As at last the attention of Pope Nicholas V. was drawn to this circumstance, and he perceived that the artist never intermitted the fasts of his order, the Pontiff said to him one day, 'I wish you to-day to eat meat, for otherwise your body will be worn down by your great labours.' John intrepidly replied, 'Most Holy Father, my superiors have never commanded me this.' 'Well,' said the Pope, 'I commanded it to you, and dispense you from your rule; for I am the superior of all superiors.' He never painted the Crucifixion without shedding abundance of tears; and the pictures of the Blessed Virgin and the sign of the Cross he executed always in a kneeling posture. The virtues and examples which he depicted, he strove to stamp upon his soul: so his representations were again a reflection of what he inwardly beheld in himself. No wonder if, after having painted on one occasion the Annunciation of the Blessed Virgin with consummate art, and beauty, and singular grace, Michael Angelo declared it was humanly impossible to portray so gracious an image of the Virgin, unless the painter had beheld the original. In that amenity and lovable tenderness which is the peculiar characteristic of all his creations, the reflection of a higher beauty cannot be mistaken. Of many of the other elder painters, whether Italians or Germans, who worked in the same spirit as Angelico di Fiesole, we may believe that their productions, which bear clearly the character of visions, were wrought out under the inspiration of this higher beauty."—*Mystik*, vol. ii. pp. 155, 6.

In the following we find a very interesting description of the intercourse between angelic spirits and mortals:

"Jane of the Cross described the angelic spirit she beheld as more luminous than the sun, robed in a snow-white vest, with wings beyond all measure beautiful, a crown upon his head, the sign of the Cross upon his brow, while his different members were marked with various symbolic inscriptions and manifold images of the passion."†

"On the nature of this intercourse with celestial spirits, the most circumstantial account is given in the life of St. Francisca Romana, of the Anguillaria, chiefly compiled from the notes of her confessor, Martinotti.‡ She lived in the state of wedlock, and lost a boy nine years of age, called Evangelista, a good-natured, pious child, that died of the pestilence. A year after his death, the boy appeared to her in the same form and in the same dress as he had in life, but only incomparably more beautiful than before. But by his side stood a youth far

more beautiful than he. The mother was at first terrified; but soon conceived a great deal of joy when she saw the child approach, and respectfully greet her. She could not refrain from stretching out her arms to embrace him; but as she was unable to grasp any thing, she at least took pleasure in gazing on him, and began to ask the child questions as to what part of the other world he was in, what he did, and whether he there thought of his mother? The boy replied to her, 'Our sole business there is to contemplate the unfathomable abyss of the goodness of God, and with excess of joy and heartfelt love to praise His Majesty. My place is in the second choir, by the side of the youth whom thou beholdest: he is far more beautiful than myself, for he stands higher. He is ordained by God as thy constant companion for the solace of thy pilgrimage; therefore thou wilt see him day and night present unto thee. But I have come to take my sister Agnes away, that she may enjoy with me the delights of heaven.' The boy remained with his mother an hour, from the first glimmering of dawn to sunrise, and then disappeared; the sister became sick, and died at the age of five; but the luminous form of the angel ever stood by the side of the mother. He was constantly by her side; and she declared that when she attempted to gaze upon him she felt as one who tries to look upon the sun.

"She was favoured with his vision, not only when she prayed in her chamber, but even in the street, in the church, and in society with others. If any one in her presence committed a fault, then in shame he covered his brow with both hands, and she was wont to say that in this, as in the clearest mirror, she beheld the dignity of the angelic nature, and withal her own nothingness, with such a degree of evidence, that never had she been previously favoured with such self-knowledge. On three various occasions she was permitted to take a more minute view of her heavenly protector; first, when she was in prayer; secondly, when she was tormented by impure spirits; lastly, when she conversed about him with her confessor, who, as he himself writes, often required her, under the obligation of obedience, to describe the nature and form of her protector, because he then felt himself overflowing with a serene joy. In obedience to her director, she then related: that he was not her ordinary guardian angel, but one belonging to the second choir, and so circumfused with light, that by his lustre she could at night read her office as if it were broad day. His eye and face were ever turned upward to heaven. This reminded her of that divine mirror which she had beheld in her visions, and in which, with new-kindled love, she raised herself up to her God. He appeared to her in a state of perpetual youth, like a boy nine years old—his hands crossed upon his breast, and his curling and golden locks floating down upon his shoulders. He was clad in a snow-white garb, over which was a Levite's vest, such as subdeacons are wont to wear; sometimes fairer than snow, sometimes azure, and at times glowing in a purple red. His whole form was clothed down to his ankles; but his feet were ever clean, even when he walked through the dirtiest streets.

"When she first began to enjoy the society of her heavenly companion, it happened at times, that if, amid the press of domestic affairs, or the various visits of people, she felt any disgust, or fell into any imperfection, her heavenly companion departed from her. Warned by this departure, she, without delay, immediately recognised her fault, asked pardon for it, and then felt again her former joy, when her angelic visitant returned invested with new charms.

"The angel was her guide and teacher in all virtue, and took care lest, carried away by an excessive zeal, she should practise too many penitential works, or strive after perfection with too impetuous a zeal. If he wished to reveal any divine mystery, he then moved his eyes and lips, and Francesca then heard the tones of a sweet voice as coming from afar. If the demons inflicted on her any injury, he then would fix upon her his eyes usually turned towards heaven, and at his glance all care went out from her soul. Hence from that moment she spurned, with the greatest heroism, all their assaults. If these unclean spirits tormented his client too much, he then, by a mere nod of his radiant brow, would put them to flight."—*Christliche Mystik*, vol. ii. pp. 357-60.

Journal of the Week.

April 7.

Two most important announcements were made last night by Sir George Grey in the House of Commons. He informed the House that a proclamation had been issued forbidding the meeting on Monday next on Kennington Common, and that to-night he should move for leave to bring in a bill to provide for the better security of the Crown and Government of the United Kingdom. This announcement was received with prolonged cheers. Mr. F. French moved for leave to bring in a bill for

* See his charming work, *l'Art Chrétien*, pp. 190-9.

† See her life by Dazza, Munich, 1619, p. 126.

‡ Vita Franciscae Romanæ per M. Magdal. Anguillariam præsidem Oblatarum Turris speculorum. c. iii. Acta Sanct. Mart. tom. ii. p. 179. The Church prays on her festival, "Deus, qui beatam Franciscam famulam tuam inter cætera gratiæ tuæ dona familiari Angelis consuetudine decorasti, concede quæsumus," &c.

reclaiming Irish waste lands, and was seconded in an able speech by Mr. Poulett Scrope. Sir George Grey did not oppose the motion, but reserved his opinion on the bill itself. A discussion then followed on Mr. F. O'Connor's motion for the pardon of Frost, Jones, and Williams. Sir George Grey said it was impossible to reverse their sentences, and that they were treated with every reasonable lenity in New South Wales. Mr. O'Connor throughout the debate spoke with moderation, and an absence of all violence of language or sentiment.

In the House of Lords the second reading of the Income-tax bill was carried, after a short discussion between Lords Lansdowne, Stanley, and Grey.

The most energetic measures are being taken by the Government to preserve peace and quietness on Monday. Several regiments have been ordered to London, where most of them will arrive in the course of to-day and to-morrow. The Royal Horse Guards (Blue) will be stationed at Knightsbridge and Regent's Park Barracks. Each man is to have served out to him 40 rounds of ball-cartridge. The future destination of this regiment is expected to be either Manchester or Nottingham; but this will depend entirely upon circumstances. The second battalion of the Coldstream Guards, stationed at Windsor, has also received orders to proceed to Brompton Barracks and Kensington. It is expected that the Coldstream Guards will march on an early day in the ensuing week for Ireland. This regiment will be relieved at Windsor by the 62d Regiment, recently returned from India. It is said that artillery will be stationed on Monday on both Waterloo and Blackfriars bridges. It is also stated that rockets and other munitions of war will be supplied to this arm of the service. There appears to be no doubt that the most extensive and determined preparations will be made by the Executive, to put down, at the first symptom, any outbreak which may be attempted on the part of the mob.

During a great portion of yesterday the Commissioners of Police were also engaged in receiving the captains of the special constable force in each district of the metropolis, and arranging with them the plan of action to be pursued should their services be required on Monday next. An immense number of noblemen and gentlemen were in attendance, and the utmost zeal was shewn by all for the maintenance of public order. The clerks of the public offices have also been generally sworn in.

The meeting of the Irish Confederation on the 5th was as ferocious and treasonable as ever. Mr. Duffy said there were twenty of the students of Trinity College on the platform. The meeting dispersed more quietly than usual.

Prussian Poland is every day more violently agitated, and the peasants are said to be averse to any reconstituted nationality which would again subject them to their old Polish masters and tyrants.

In Vienna there have been slight mob-disturbances on the labour question, but all has passed off quietly.

The state of Paris money affairs is as deplorable as possible, and there is no promise of amendment. The *Moniteur des Clubs* announces that Lacordaire has offered himself as a candidate for the national representation, and that he purposes, if elected, to demand the restoration of the Church-property to the amount of 40,000,000*fr.*, with the addition of 2,000,000*fr.* He is supported by the club of the school of medicine; a singular sign of the times.

April 8.

The debates of last night in the House of Commons will be read with deep interest. Sir G. Grey stated the grounds on which the proposed meeting at Kennington Common is held to be illegal, viz. that it is calculated to inspire terror, and that it proposes to organise an illegal procession,—all such processions to the Houses of Parliament being forbidden by law. A sharp discussion followed, nearly every member expressing his approbation of the conduct of the Government. Sir G. Grey then moved for leave to bring in a bill for the better security of the Crown and Government of the United Kingdom. He said that Government had no intention of imposing any new restriction on the right of the people either to meet or to discuss public affairs, or to petition for the re-

dress of grievances. There were, however, limits to the exercise of these constitutional rights. Those limits had been recently transgressed, and language had been used in various parts of the United Kingdom, which, if it were not treason itself, was certainly highly treasonable. The language used in Ireland was incompatible with established government. Lord Clarendon had instituted one, and only one prosecution, with the hope of putting down such language; but he had been met, not with any desire on the part of those who had used it to conform to the law, but with a declaration, that if they had hitherto knowingly spoken sedition, they would in future avow their intention to commit high treason. He then stated what the law was at present as to offences of this kind. The law of treason was not identical in England and Ireland. There was no reason for that difference, and every reason for getting rid of it, as it paralysed the action of the law in Ireland at the present moment. It had been proposed to enforce the same law in every portion of the United Kingdom; but it was undeniable that the law of treason in England, under the act of the 36th of George III., which did not extend to Ireland, was a law of very great severity. He proposed to modify it, and to apply it so modified to every portion of the empire. He did not propose to repeal any of the penalties for the offence of compassing the death of the Sovereign, or of restraining or imprisoning the person of the Sovereign. That offence would be still high treason; but with regard to the other offences contained in 36th George III., he proposed to repeal so much of it as did not affect offences against the person of the Sovereign, and then to re-enact it so as to make the offences contained in it not punishable by death, but by transportation for life, or for any period not less than seven years. The clause for the punishment of the offence of compassing, imagining, or levying war against her Majesty, and of inciting and stirring foreigners to invade this realm, was one rendered necessary by the conduct of many persons now actively engaged in agitating the two countries. He proposed to apply the penalties of this clause to all persons who, by "publishing or printing any writing, or by open and avowed speaking," should seek to compass, imagine, and levy war against the Sovereign. Such was the substance of the bill which he proposed to lay on the table. Without it Lord Clarendon stated that he should be unable to stem the tide of sedition and treason swelling around him on every side; with it he believed he should be enabled to deal with those persons who defied him, and defied him safely, to do his worst.

Mr. John O'Connell opposed the bill as causing fresh irritation, while he condemned the treasonable speeches of the Confederation. A few other members also opposed it, Mr. M. J. O'Connell speaking in its favour. The motion was carried by 283 to 24, and the bill was read a first time.

The swearing in of special constables has been going on vigorously in the city all through the day, and four Government reporters were present at the meeting of the Chartist Convention yesterday.

A magnificent entertainment was given last evening to Lieutenant-General Viscount Hardinge, G.C.B., on his return from India, by the members of the Senior United Service Club, at their club-house, Pall-Mall. Upwards of 200 noblemen and gentlemen assembled on the occasion, besides the Prince Consort and the Commander-in-Chief.

The trial of Mr. Gutteridge has ended in his conviction of a libel against the new Bishop of Manchester. As soon as the judge had finished his charge, the jury retired, and in nearly as short a space of time as would be required deliberately to write the answers opposite to the several questions, returned into court with a verdict against Mr. Gutteridge of "guilty" upon every one of the issues. Sentence is not yet passed, and Mr. Gutteridge declares himself unsubdued and undaunted.

In Paris many of the officers of the National Guard have been elected. The ultra-republicans chosen are in the majority, but several moderate men had been named. A very liberal circular of M. Ledru Rollin to the commissioners of Government throughout France recommends activity in preparing the electors to choose none but men of undoubted republicanism.

but not in any way to interfere with the free exercise of the will of the people.

War is beginning between Denmark and Schleswig-Holstein. Austria is daily more troubled with social agitation, and Prussian Poland is rapidly rushing into anarchy.

It is said that the Very Rev. Dr. Yore, one of the Catholic Vicars-General of Dublin, has had an interview with Lord Clarendon, and urged the impossibility of resisting repeal, and that his opinion was specially asked by Lord Clarendon. The excitement runs like wild-fire through the Irish provinces.

April 10.

London teems with preparations for keeping the peace to-day. In addition to an army of regular troops, and the whole staff of the police, about 150,000 special constables have been sworn in, so that about 200,000 men are engaged in defence of the law. The artillery are prepared to occupy the bridges, and the barracks and public offices swarm with soldiers.

Yesterday morning, at an early hour, a large body of the soldiery took up their quarters at the Bank of England, and shortly afterwards they commenced erecting fortifications and platforms on the roof and along the copings. Massive timber erections, with loopholes sufficiently large for the mouth of cannon, were placed at certain parts of the roof; and several thousand bags filled with sand were piled up as high as a man round the roof, with apertures between them for placing muskets, so that in the event of necessity requiring it, a continued volley of shot could be fired without fear of a similar discharge from the mob injuring the military. A considerable number of soldiers have taken up their quarters within.

At the Mint similar precautions have been taken. The gates of Somerset-house are each protected with formidable revolving *chevaux-de-frise*, nor has any means been neglected to secure the safety of the other Government offices, the Penitentiary and other prisons, the India-house, the gas-factories, and the large establishments of the metropolis.

On Saturday night, "God save the Queen" was sung at the Opera amidst the most enthusiastic cheering, and a feeling of determined loyalty unquestionably pervades almost all classes who are not suffering from that fearful creator of sedition—want and misery. The meeting of the Chartist Convention on Saturday was of course violent, but scarcely so much so as might have been anticipated. In comparison with the Irish Confederation, the English Chartists' language is almost Conservatism.

The preparations on both sides in Ireland wax louder and more martial, if possible, every day. A meeting of Irish Peers and M.P.'s was held last night in a Committee-room of the House of Commons, to sign an address of confidence in the Irish Government, at which the following, among many others, were present: The Marquis of Downshire, the Marquis of Abercorn, Lord Besborough, the Earl of Charlemont, Lord Devon, Lord Courtown, Lord Newry, Lord Jocelyn, Lord Bernard, the Earl of Erne, Lord Castlereagh, Sir E. M'Naghton, Sir W. Verner, Mr. George Alexander Hamilton, Mr. Monsell, Mr. Napier, Mr. Grogan, Mr. Augustus Stafford, Mr. Samuel Martin, Mr. William Keogh, Mr. John O'Connell, Mr. John Reynolds, Colonel Dunne, Mr. Richard Fox, the Hon. Mr. Maxwell, Mr. Fitzstephen French, Sir Percy Nugent, Mr. Nicholas Power, Sir Denham Norreys, and Mr. Willis. The address is as follows:

"Whereas certain public addresses and declarations have been put forth in Ireland, inciting to the levying of war against the Crown, by particular and full instructions to that end directed; and whereas such declarations tend to develop and encourage an anarchical spirit, and one destructive of the general objects of civil society; We, the undersigned, being assembled, without distinction of religious creed or political party, for the support of law and right, do hereby feel bound to repeat the declaration of our unalterable allegiance to our Sovereign and attachment to the institutions of the empire; and do further declare that we will, to the uttermost of our power, resist, in our own persons and by the exercise of our influence, all such traitorous attempts to subvert the laws, and all outrages against life and property, as may by any parties be advised and encouraged. And we do therefore place at the dis-

posal of the Crown our services, to be so applied as may be most conducive to the security, tranquillity, and advantage of Ireland."

At the suggestion of Mr. J. O'Connell, the word "institutions" was altered into "constitutions," and the address was signed by every one at the meeting, except Mr. Reynolds.

The foreign news contains two features of momentous import. Austria has declared war against Piedmont, and the Jesuits are certainly to leave Rome. The Piedmontese Ambassador has quitted Vienna. A courier has been despatched for Italy with orders to General Radetsky to attack the Piedmontese troops, but to abandon the idea of occupying Milan. The Austrian Cabinet is said to be inclined to treat with the Provisional Government of Lombardy, and to be satisfied to acknowledge the independence of Lombardy on three conditions: 1. that Lombardy should undertake to accept a portion of the debt of Austria; 2. that the commercial league established between Austria and Lombardy should remain unchanged; and 3. that Lombardy should agree to supply a contingent of troops in case of a foreign war. A meeting of merchants, bankers, and manufacturers was held lately, and their hatred of war may perhaps cool the warlike ardour of the government. A deputation of merchants has waited on Count Fiquelmont and expressed the deplorable state to which manufacturers would be reduced in case the war against Lombardy were prolonged.

The accounts from Piedmont itself say that the King of Sardinia is conducting his campaign with more boasting than skill (as might be expected from his previous character), and that the allies have been outmanœuvred by the Austrian general. From Rome it is said that a deputation of the Casini of Rome having waited on M. Galletti, Minister of Police, to demand the dissolution of the Jesuits, the Minister replied, "I am happy to inform you that, at the Council held yesterday, and on the proposition of His Holiness Pope Pius the Ninth himself, the dispersion of that body was resolved upon. His Holiness, moreover, directed me to make known that sovereign resolution." Cardinal Castracane was instructed to communicate this decision to the General of the Jesuits, M. Giovanni Roothaan; and Cardinal Vizzardelli was to take charge of the administration of the property belonging to the order.

The Sicilian Parliament was opened at Palermo on the 25th ult. with extraordinary pomp in the Church of St. Dominic. At eleven o'clock A.M. the Senate of Palermo, the Supreme Court of Justice, the high functionaries of the state, all the superior officers of the land and sea forces and of the National and Municipal Guards, the archbishops, bishops, abbots, and clergymen, present at Palermo, marched in procession to the church. There the Parliament, the peers and representatives of the people, mixed together, and the members of the Provisional Government, having at their head Ruggiero Settimo, their energetic President, took their seats in the centre; the civil and military functionaries, the diplomatic and consular agents, and a considerable number of ladies, placed themselves to the right and left, and the people occupied the aisles. After Mass, a *Veni Creator* was sung, and the *Salut* celebrated, amidst the ringing of bells, and the reports of artillery fired from the forts of Castellamare and Garitta, and the ships of war.

When the religious ceremony was over, the President ascended a tribune erected in the centre of the church, and read the opening speech. He recounted the events of the late struggle, and the final refusal of the King of Naples to recognise the independence of Sicily as a kingdom distinct from Naples, but subject to himself as a sovereign; and then stated, that the Parliament would proceed vigorously to the administration of the affairs of the island.

April 11.

London is once more quiet. The shopkeepers are behind their counters; the lawyers are at their briefs; the police are not walked off their legs; and the soldiers are in their barracks. The newspapers last night and to-day are crowded with details of the meeting at Kennington Common; but there is little to tell, except that the gathering was small in number, and moderately quiet; that Feargus O'Connor had a friendly communication from the Government, shewing him the madness

of resistance, and that he quietly took the petition to the House without attempting a procession; after which it began to rain, and the people dispersed. Nevertheless, yesterday was a great day for London and for the Imperial Kingdom. It shewed a quiet and *unanimous* determination of all classes, except the poorest, to preserve the peace, united with a singular loyalty to the constitution of the country; and we must add, in justice to the poor themselves, that there was little in their conduct, and in that of a certain portion of their leaders, which could deserve blame. For ourselves, we are only amazed that, with all the frightful distress which preys upon the poor of London, they are not driven to despair, and reckless and suicidal violence. We do not doubt that the peaceable issue of yesterday's proceedings has advanced the cause of popular power ten times as far as it could have been promoted by the most terrifying demonstration of physical force. If they have but the sense to resist the ferocious incitements to violence which are poured forth by some of the demagogues who yesterday gained an evil notoriety, they will be heard and respected in the Imperial Legislature in a spirit which never yet has been vouchsafed to those who have no votes with which to tempt the Legislature to energetic action.

In the House of Lords a conversation took place on the subject of the meeting, after which the Peers adjourned. In the Commons Mr. Smith O'Brien made a speech against the new Crown and Government Security bill. He repeated the sentiments he had often uttered before the Irish Confederation, but endeavoured to give a favourable colouring to the more treasonable portion of his harangues and letters. Sir G. Grey exposed the Hon. Member's real sentiments, and expressed his conviction that the violent spirit of this Confederation was disowned by all parties in England, including the Chartists themselves, and by vast multitudes in Ireland. A somewhat long debate followed, and various divisions; after which the bill was ordered to be recommitted this day.

France trembles on the verge of bankruptcy and anarchy, and the provinces are every day more and more violently agitated. A most outrageous attack was made on the 7th inst. by the handloom-weavers of Lille on the manufactories worked by steam in that city. They commenced at ten o'clock in the morning, and proceeded systematically from one factory to another, compelling the operatives employed in them to quit their work, and insulting and ill-treating the proprietors. Whilst this violation of order was being committed, the police remained quiet spectators, being afraid to interfere.

Two regiments of the line arrived at Paris on Saturday. On reaching the barrier, one of them was stopped by a body of the people, who declared that they should not enter the city. The Colonel remonstrated; but finding it impossible to make them understand the reason, he exhibited the order he had received from the Government, saying, "You see my orders! I give you five minutes to clear the way; should you persist beyond that time in your opposition, I will charge you at the head of my men." The people immediately obeyed this injunction, and the troops entered amidst cries of "*Vive la Ligne!*" uttered by the very men who attempted to oppose their ingress!

The Republicans have been beaten at Chambéry, in Savoy. In Naples the contest between the King and the people is renewed. In Rome the *Circolo Romano* has presented a memorial to the Pope, respectfully calling on him to summon a diet of deputies from all the States of Italy for the regulation of the common interests of the whole peninsula.

April 12.

Lord Brougham signalled himself last night by an attack upon the Pope in the House of Lords. His Holiness has incurred the displeasure of the *quondam* defender of popular liberty by having taken the initiative in the reform of Italian politics. We are ashamed to add, that the noble and learned Lord's invectives were met with cheers from too many British Peers. Lord Brougham also attacked the King of Sardinia and the French Provisional Government. Before this speech was made, Lord Lansdowne brought in a bill for enabling the Government to send suspicious foreigners out of the country for a limited period.

In the Commons, the Crown and Government Security Bill went through a portion of its Committee discussion; and after a new writ had been granted for Bewdley, in spite of a division, Mr. J. O'Connell brought forward his bill for the Repeal of the Union between Great Britain and Ireland. Sir W. Somerville met the motion with a direct negative; Mr. Blackall proposed that the Imperial Parliament should meet every year for some months in Dublin; Mr. M. J. O'Connell entreated the House to entertain the bill; and Lord Morpeth declared that the Government were determined to maintain the Union. The debate was then adjourned.

The provincial and metropolitan Chartist meetings throughout the country, declaim with more or less violence against the proceedings of Government last Monday. In Dublin an idea gains ground, that the Ministry intend to introduce measures for putting down the drilling and rifle-practising now so fearfully prevalent. The *Freeman's Journal* publishes "by authority, an account of an interview between Lord J. Russell and Mr. J. O'Connell, on the subject of the repeal of the Union and the state of Ireland."

The Provisional Government of France continues to push its multifarious efforts with marvellous activity—directing at once the formation of armies, the creation of professorships, the nomination of ambassadors, the prohibition of concessions to tenants by their landlords, the management of schools, the fabrication of paper-money, the organisation of the navy, the recommendation of candidates for seats in the National Assembly, and the constitution of a new police force. The Republican Club has recommended the Government to assume the direction and the property of the Bank, the Railroad, Insurance, Canal, and Mining Companies. Report says that every confidential *employé* of the Bank of France, "up to the governors and directors themselves," were night and day occupied in signing banknotes of the value of 50 and 20 francs respectively, which are (according to the same report) to amount to two milliards (2,000,000 francs, 80,000*l.* sterling), with which the whole of the railroads and other joint-stock property in France are to be purchased at an equitable price—that is, at the value of the shares in such undertakings on the second day of the revolution (the 23d of February, 1848). The expulsion of foreigners, including English governesses, still goes on through the country.

The reports of the war between Austria and Piedmont are contradictory, agreeing only in asserting that a battle has taken place, but disagreeing as to the party who are conquerors. Prussia joins the German Confederation.

April 13.

In the House of Commons last night, some of the clauses of the Crown and Government Security Bill went through Committee. Lord John Russell strenuously defended the general principles of the bill, and maintained the need for its immediate enactment. He consented to limit to three years the clause which refers to open and advised speaking. The opponents of the measure succeeded in causing some little delay in its progress.

The new Neapolitan ministry has issued a programme of extremely liberal measures, of which the following are the most important:

1. The period for the Parliamentary elections to be fixed as soon as possible.
2. The property qualification for the deputies to be dispensed with in the case of persons of mind and education, such as the members of the various professions, and those who have distinguished themselves in commerce, science, art, or literature.
3. The property qualification of deputies to be no more than that required for electors.
4. The electoral colleges to be invited to present a list of those persons in their respective provinces whom they may consider most worthy to be called to the Chamber of Peers, it being intended that fifty members of the Upper House shall be selected in this manner.
5. The King, by and with the advice of Parliament, will frame the constitution of the Upper House.
6. Diplomatic agents to be immediately sent to concert with the other States of Italy the formation of a National League.
7. A large contingent of troops to be placed at the disposal of the Italian League, and

to depart immediately by land and sea. 8. The national flag to be bordered with the Italian tricolor. 9. Every means to be used to accelerate the arming of the National Guards throughout the kingdom. 10. Commissioners to be despatched to organise the new state of things throughout the provinces.

A most singular and interesting paper has been published in the *Revue Retrospective*. It is said to have been found in two portfolios left by Louis Philippe at the Tuileries, which are now deposited in the office of the Attorney-General of the Court of Appeal of Paris. They are all in the handwriting of the personages by whom they are signed. The curious account of the Spanish marriages, written by the ex-King to his daughter the Queen of the Belgians, and the letter of the same to M. Guizot, are rough draughts in the handwriting of Louis Philippe, and full of erasures, corrections, and changes. The letters of M. Guizot, all written on the occasion of those marriages, are likewise in the handwriting of the ex-Minister. We can only find room for the first paragraphs of the letter from Louis Philippe to the Queen of the Belgians on the subject of the Spanish marriages.

Neuilly, Sept. 14, 1846.

My dearest Louise,—The Queen has just received a letter, or rather a reply, from Queen Victoria, to the one you know she had written to her, and that reply greatly grieves me. I am inclined to believe that our good little Queen was as sorry to write such a letter as I was to read it. But she now only sees things through the spectacles of Lord Palmerston, and those spectacles distort and disfigure them too often. This is quite natural. The great difference between the spectacles of the excellent Aberdeen and those of Lord Palmerston proceeds from the difference of their dispositions. Lord Aberdeen wished to be well with his friends; Lord Palmerston, I fear, wishes to quarrel with them. This is, my dear Louise, what caused my alarm respecting the maintenance of our cordial understanding, when Lord Palmerston resumed the direction of the Foreign Office. Our good Queen Victoria sought to dispel those alarms, and assured me that there would only be a change of men. But my old experience induced me to apprehend that, through the influence of the disposition of Lord Palmerston, much more perhaps than his intentions, the political system of England would undergo a modification, gradual or sudden; and, unfortunately, the affairs of Spain have afforded an opportunity. In the first moment that followed the perusal of the letter of Queen Victoria, I was tempted to write to her directly, and I even began a letter to appeal to her heart and recollections, and demand to be judged by her equitably, and, above all, more affectionately; but the fear of embarrassing her stopped me, and I prefer writing to you, to whom I can say every thing, to give you all the explanations necessary "to replace the things in their true light," and to preserve us from that odious suspicion, which, I may say, with the utmost sincerity, should not be visited on us.

Reviews.

Archæologia Cambrensis. A Record of the Antiquities of Wales and its Marches; and the Journal of the Cambrian Archæological Association. No. IX. Jan. 1848. Published Quarterly. Pickering.

THE principality of Wales is naturally rich in antiquities. From its ruggedness, the ready retreat and stronghold of the first natives of the island against the exterminating sword of each foreign intruder, it has become at length the rich though silent repository for the varied forms and improvements of construction of road, castle, fortification, and encampment, produced through successive generations for the security or destruction of invaders or invaded. With these co-exists an abundance of the minor but scarcely less historically valuable objects of archæological research, coins, cairns with their contents, tombs, utensils, and monumental inscriptions. Here too religion furnishes, if not so profusely as some English counties, still her proportionate quota of the beautiful and the curious in her peculiar department of creative art; and what is wanting in quantity may be deemed amply supplied by rare com-

binations of effect produced in many a wild spot by the harmony of architectural majesty with the simple graces of picturesque nature. Of the forms of faith and devotion, whose past being they attest, some are long passed away beyond recall, others seem yet in the phase of transition, and others again, under whatever modification, are enduring still. In a land comparatively remote from the busier haunts of men, such memorials may remain intact for ages under the encroaching strides of suburban or agricultural improvement. Under the genial custody of a people characterised like the Welsh by their poetical, enthusiastic, and devotional temperament, such objects are ever connected with associations and traditions of the past, which are Nature's own links to bind the children to the fathers, the memory of whose political freedom and achievements they would cherish with affectionate veneration, if not with regret. Their deeds of historic renown, now no longer food for kindred emulation, may well soothe the wounded jealousy of national pride, under the yoke of compulsory union with a race whose superiority, rather of force and number than of real worth, dispossessed them of the plains, broad and fertile, for which their fathers had long, nor always vainly, bled.

Such is the field of labour in which the Cambrian Archæological Association has embarked. The present number commences the third volume of its Journal, and is prefaced with a congratulatory address by the editors on the success which, beyond the most sanguine expectation, has hitherto attended their work.

"The great objects aimed at in its commencement have been in no small degree attained; and the study and preservation of Welsh antiquities have been steadily promoted. An uninterrupted series of antiquarian researches has been laid before the public; while the great store of Cambrian archæology seems to become richer and more interesting, the more extensively and the more deeply it is examined.

"Owing to the zeal and kindness of their numerous contributors, the editors have been furnished with a mass of materials which it will require several years to exhaust; and yet they feel that they are only commencing the development of the antiquarian riches of Wales.

"The monastic and ecclesiastical antiquities are in a systematic course of survey and illustration; but the castellated and manorial remains are as yet almost untouched. The operations towards the compilation of a *Cambria Romana* are going on satisfactorily; and continual discoveries are making in the early Celtic monuments of the country. The historical and documentary antiquities of Wales prove to be so copious, that to the reader of these pages they need but a passing allusion.

"The distinguishing event, however, of the year to Welsh antiquaries has been the first annual meeting of the Cambrian Archæological Association, held at Aberystwyth: a full report of the proceedings on which occasion, with some of the papers then read, has been given in the second volume."

The number opens with a paper read at Aberystwyth, by Mr. Longueville Jones, the principal editor of the work, "On the existing condition of Welsh Antiquarian Remains, and on certain desiderata connected with them." In giving our partial assent to Mr. Jones's assertion, that Wales, taken as a vast district, is exceedingly (we should prefer to say, comparatively) poor in ecclesiastical edifices of architectural note, "after excepting the two cathedrals of the southern dioceses, and some dozen other notable churches," we must withhold it entirely from the hypothesis on which he would account for it, that "the Church in Wales was never rich; nor do its sons appear to have ever loved it too well: at least they have not left us such proofs of their affections as we find on the English side of Offa's Dyke."

We should rather attribute this poverty of ecclesiastical remains to the ruthless devastation committed age after age; first by Owen Glyndwr, the opposition of the Welsh clergy to whose schemes of ambition or revenge made him an indefatigable destroyer of church after church, not parochial merely, but of monastic and episcopal foundation. Then came the reforming commissioners of Henry VIII.; next the grantees of the Church-lands of the reigns of Edward and Elizabeth, of whom, if we may credit the truth-telling documentary evidence supplied by the researches of Browne Willis, none effected greater ruin by their extravagances and alienations than the prelates themselves. To them succeeded the furious fanaticism of Cromwell and his warlike devotees, who,

to give one specimen of their many atrocities, "sought the Lord" by stabling their horses in the nave of the Cathedral of St. David's, laying in heaps of irrecoverable ruins the religious edifices clustered around it in sublime but irregular profusion; among them the Bishop's palace, the conventual buildings, and the chapel dedicated under the invocation of the ever-blessed Mother of God. Last, not least, in the long order of ravages are those of ignorant, sometimes well-meaning, but often irreligious, often fanatical churchwardens, and their not unfrequent coadjutors, if not occasional instigators to havoc, the incumbents themselves, perhaps in orthodox imitation of the dry devotionless defacings, removals, and alterations of the higher dignitaries of the Church. We are ourselves cognizant of the several situations in North Wales of three church-fonts established as water-troughs for horses, by the way-side of frequented high-roads; of another doing duty as flower-pot in an archdeacon's garden; of others made receptacles for candle-ends, or thrown aside in remote corners, or under towers, to make way for such a substitute as cracked earthenware, or a marble vessel, of size and shape the counterpart of the barber's basin that erst served at once to decorate and defend the pericranium of the chivalry of La Mancha. It is well known how the reviving zeal of a puritanical prelate, and the embellishing fervour of a sceptical dean, replaced with washy and tawdry ceilings, in the last century, the carved and highly ornamented roofs of both the northern cathedrals. Who that has once beheld could ever forget the sight, enough to melt to tears the stone itself, of the disfigured but still saintly countenance of Bishop Owen's effigy, in St. Asaph cathedral, once recumbent on the altar-tomb marked in Willis's ground-plan near the high altar on the epistle side, but now imbedded upright in the wall, as you enter the transept, raising as it were, ever in piteous deprecation of the deed, its arms, deprived of hands, towards the monstrous statue of his desecrator; whose white alabaster features, scowling, as though to scowl in an endless hereafter were the perpetual reward of their possessor, from out of all the sculptured pomp of decanal dignity, down upon the simply mitred and chasubled, but ineffably meek representation of the last, save one, of the episcopal line of St. Kentigern. The indignant record of the accurate Browne Willis leaves no room for dispute, that the total decay of the greater portion of the ancient cathedral of Llandaff is to be attributed to the indolence or avarice, or both, of the modern Prelates and Deans, who would appropriate no part of their revenues to the necessary repairs of the fabric. Our own eyes have beheld in South Wales the noble nave of the time-honoured church of Llanddewi Brefi, than whose site was not a spot in all Wales more sanctified by the worship of our fathers, where still springs up, beneath the shattere cross of stone, the lump of sacred earth, upraised on which, above breathless crowds, the saint and doctor dealt to soul-destroying heresy her first deadly blow,—that nave demolished at the instance of no less a dignitary of the Establishment than the Dean of St. David's and Principal of the college at Lampeter, and then replaced by a paltry plaster-ceiled erection, which the old choir would have easily engulfed; and supplied, we do not say filled, with no better furniture than the broken fragments of what once had been benches, drawn here and there in an irregular semicircle around a flaming red deal pulpit. It needs not but to add, that the mighty thickness of the walls required the application of gunpowder to expedite their fall, to perfect the view of the rash and fatal blindness of this fanatical act.

Of the Abbey-Churches of Strata Florida in Cardiganshire, Cymmer or Vaner in Merionethshire, Cwm Hir in Radnorshire, Basingwerk in Flintshire, Rhuddlan in Denbighshire, Conway in Caernarvonshire, and many others of less size and note, but little exists beyond enough of outline to mark what must have been the vast extent of those structures, the wonderful beauty, lightness, and elegance of which can now only be conjectured by a melancholy process of mental comparison with the partially standing ruins of a Valle Crucis or a Tintern. The local tradition of many a remote spot still points to the silent tomb of vast treasures of ancient carved work both in wood and

stone; of some of which, the *dissecta membra* remain scattered here and there about, objects of mournful research to some Old Mortality whose sympathies lie centered less in the present than in the past. Even this age has wondered to find itself the epoch of the forcible entrance into a church, amid the wilds of Plinlimmon, of a troop of village fanatics, who, with yells and cries of "Down with the devil's work!" cut to pieces the delicate tracery of the chancel-screen, and the brackets of the solid roof of oak, effigies, it is said, of the twelve Apostles, with axes and hammers!

We trust our task will not have appeared tedious, in rescuing our fathers' memory from the aspersions cast upon it, of lack of true love towards their heavenly mother, whose numberless foundations, raised by their pious and unseen toil to the honour of her divine spouse, have by their posterity so repeatedly, if not by an all but continuous tenor of spoliation, been wantonly and sacrilegiously wasted, wherever not recklessly and ruthlessly ravaged. We have not space to follow Mr. Jones through his interesting description of those departments, principally the Roman and the castellated, for which he considers the principality to furnish most materials of archæological lore. We would suggest, however, the publication and local distribution of an outline-map of the Roman roads, whose points of continuation are still involved in obscurity, for the assistance of residents in their neighbourhood who might be willing to render information. We must merely remark in addition, that the present number is enriched with a paper from the pen of Sir Samuel Meyrick upon the Romano-druidic period of Cambrian religion, which is deeply instructive on the subject. Mr. Westwood has a continuation of his series upon the peculiarities of Welsh monumental effigies, which, we need not say, coming from his pen, needs no recommendation of ours. Portions of the two former volumes have already appeared, under the auspices of Mr. Pickering, in the separate form of "Historical Accounts" of the abbeys of Valle Crucis, Llantony, and Bardsey, and of the priory of Beddgelert.

We venture to conclude with a gentle hint to contributors, that the tendency which some have exhibited to intrude into the foreign province of theological cavil, while it gives scope for the objection of unfairness on the score of the inadmissibility into its pages of adequate reply, must prove injurious to the real views of their Association, by deterring those who might feel themselves in a manner the objects of it, from furnishing it the share of information which their knowledge or talents might supply.

Meantime we take a cordial farewell for the present of both the Association and its Journal, with the intention of keeping an eye to their progress; hopefully expecting to return at a future opportunity to the examination of its results.

The Rival Beauties. By Miss Pardoe. London, Bentley.

WE cannot help being somewhat fastidious in respect to novels written by ladies. The fact that tales of fiction are professedly pictures of things as they are, and not of things as they should be, does not prove, to our minds, that a vast number of novels which from time to time come forth from a lady's pen, had not far better have never been written, at least by their fair authors. There are many kinds of vice, many scenes of actual or possible life, many species of character, which we had rather not behold traced by those minds which we love to believe to be unconscious of the very existence of a large portion of the disgusting realities of the world as it is.

Nor can we ever perceive *why* a woman should write about that class of persons and circumstances to which we refer. It is nonsense to pretend that such things are necessary to the interest of a story of fiction. They are not called for either on the score of development of character, or as needful to move the reader to tears; while real life supplies a thousand various phases and scenes which thrill the heart with agitation and excitement, though unpolluted by any thing that is coarse and revolting to the refined and religious mind. Every body knows Miss Austen's charming and guileless stories, and

the tales with which Miss Edgeworth once delighted the world of readers; and the authoress of *Ellen Middleton* and *Grantley Manor* has shewn us, still more recently, with how powerful an interest a woman's pen can enchain the heart, without doing violence to the most sensitive purity, or shocking the tastes of the most fastidious.

In saying this, we have no intention of insinuating that Englishwomen can be for a moment supposed to be as open to censure for the novels they write as our neighbours in Paris. In Paris all things are in extremes; virtue becomes heroic through the obstacles she has to surmount, and vice becomes devilish through the fatal facilities which smooth the course of pollution and sin. It is our lot to dwell in a more respectable mediocrity; the religiousness of England is as essentially moderate and commonplace, as her errors are comparatively decent and covered over with a cloak of propriety. And thus it is that no Englishwoman could dare to write—we trust that none could be able to think—such novels as are too common in all ranks of Parisian society.

Nevertheless, there is many a tale and romance sent forth by our countrywomen which we could well spare, or at least which we would severely prune. We do not like the authoresses of many of them; we wonder where they got together the materials for the scenes they paint, or how they came to that knowledge of man's wickedness which has enabled them to portray him in some of his most offensive shapes. We meet now and then with stories by young and unmarried women which would be all very well if they were the production of the rougher sex, but which shew us that, with all our boasted decencies and solemnities, there is a wide-spread taint of evil in a state of society which can applaud and devour such productions of a woman's invention.

The most intolerable of our lady-novelists is Mrs. Trollope. Her stories and characters are always vulgar, *outré*, and exaggerated, with all their cleverness; but now and then they are utterly disgusting. Another book which has just had a run, and is commonly, and we think justly, attributed to a woman, is *Jane Eyre*; and we do not hesitate to class it among the most coarsely imagined stories, with all its power and originality, that we ever read. Lady Morgan has written much that we trust she now wishes unsaid, as she is advancing in the vale of years. One of Lady Blessington's last novels, *The Memoirs of a Femme de Chambre*, consists of nothing but a narrative of a series of attempts at the seduction of the heroine, while her other writings are more or less tainted; and Lady Charlotte Bury has disgraced herself in a similar way. Indeed, the English republic of letters is very far from immaculate in the character of its citizenesses, though free from the abominations of a George Sand or a Countess of Hahn-Hahn.

Miss Pardoe's new novel has in part suggested what we have now said, because we think we see that she stands in some little peril of yielding too far to the prevailing tendency among many of her rivals, to introduce us to characters and scenes to which we never desire to be led by a fair and guileless hand. It cannot be said that there is anything positively objectionable in any individual passage, personage, or event in the *Rival Beauties*; but yet it is in many parts a disagreeable story, and one half of the people, whose follies and vices she details, are simply offensive and repulsive. As for poor Sybil herself, of whom Miss Pardoe insinuates so much more evil in her first volume than she afterwards shews her to have been guilty of, she is ill conceived and ill drawn, and at the end we hardly know whether most to execrate or most to pity her. The heartless *roués*, male and female, with whom she is surrounded, are as tiresome as they are profligate, and their villanies are not even redeemed by their wit or brilliancy. All this part of the story is laboured and heavy, and shews that Miss Pardoe's talents will be as much more successfully as they will be more innocently employed in scenes of domestic life, and such characters as old Miss Warrington and the gentry of her country town, than in the gambling-houses of Rome, or the ball-rooms of London. The death-bed of the miser we cannot think successful; it is commonplace, without being characteristic of a class of men. Such creatures

there are, to be sure, but they are rare, and they are stale in novels; and our authoress would have done well to have left all such beings to the care of Mr. Dickens, whose vocation it is to chronicle whatever is merely grotesque or strange in human life and feeling. Besides this, there is something so very shocking to our ideas in death-bed scenes in which no mention is made of the awful realities into which the departing soul is about to enter, even on the part of those characters which we are meant to admire and to sympathise with, that we should strongly advise Miss Pardoe and all others, who feel themselves unequal to record such moments without falling into cant or absurdity, to eschew them altogether, and either to keep their characters alive to the end, or to kill them off by any means rather than lingering illnesses. Death-beds surrounded by formalism, hypocrisy, or fanaticism, are absurd and melancholy enough; but death-beds without even the thought of religion, are horrible.

Of the plot of the story, the best portion is included in the second volume. It hangs fire at the beginning, and is weighed down with the interminable narrative with which the whole story is very much overloaded. In the second volume, the interest quickens; and towards its conclusion we begin to wonder how the heroes and heroines can possibly be disposed of at last. In the last volume, however, the excitement flags, and the catastrophe is poor and flat after all. With all this, the *Rival Beauties* is a fair specimen of the average class of readable tales, and sufficient to induce us to hope to meet Miss Pardoe again, in the midst of more agreeable personages and less dissipated scenes. We give a single specimen of her pages, by way of farewell.

"On the following day all Bletchley was in commotion. The two Armstrong carriages had traversed the village *de bout en bout*; a circumstance which had not occurred within the memory of 'the oldest inhabitant'; but even this marvel ceased to be matter of astonishment, or rather, was absorbed in a wonder still more wonderful, when the barouche, which contained the three ladies of the family, was seen to stop at the door of Miss Warrington; and, after a brief parley between the portly footman of the Squire and the mature attendant of the maiden lady, Mrs. Armstrong and her daughters actually descended from their equipage, and entered the house.

"What could it mean? Never before had such an occurrence taken place at Bletchley; and although the 'professional men' of the adjoining town, who had 'boxes' in and about the hamlet, had long considered themselves aggrieved, yet they had always declared themselves delighted, that the Armstrong family had never made the slightest advances towards an acquaintanceship, which, alike as neighbours and as 'professional men,' they considered to be justly their right.

"And now—when at length the inmates of the Great House had apparently resolved to alter their tactics—how had they commenced? Not by rendering honour where honour might be said to be due, but by making their first visit to an old, impoverished, and unimportant gentlewoman, who had herself lent a decided aggravation to the case by the fact that, although an inhabitant and even a householder in the village for many years, she had never swerved from her original determination—not to admit a single neighbour under her roof, save the elderly and widowed rector, to whom she was furnished with a letter of introduction, and whom she consequently considered at once as her friend and her pastor; and Mr. Pilbeam, the apothecary, on the occasion of any indisposition.

"Not even the kind attention and sympathy which Mrs. Armstrong had constantly and liberally evinced towards the two invalid daughters of a former curate of Bletchley, elderly maiden ladies, the one deaf and the other paralytic, and which had been demonstrated in a manner at once costly and delicate, although, in deference to the wishes of her husband, she had never made their acquaintance, had any effect in lessening their indignation, when, as they sat behind the rusty Venetian blind of their solitary window, amusing themselves, as was their wont, by watching every thing that passed in the dulllest of all dull village streets, and informing themselves, in so far as their obtuse faculties permitted them so to do, of all the affairs of their neighbours, they detected the arrival of the lady of the Manor with her two blooming daughters, and their actual entrance beneath the roof of the poor and proud Miss Warrington, who, despite all their own advances, still continued as great a stranger to them as when she first took possession of the dingy old house bequeathed to her by her godmother, and became a denizen of the hamlet.

"'What's in the wind now?' exclaimed Miss Margery, as, with a shaking head, she forced aside one of the laths of the blind in order to obtain a better view of the proceedings across

the way. 'What's in the wind now?' she repeated, raising her voice to the exact and well-studied pitch which rendered it tolerably audible to her sister; 'is the sky about to rain larks? And are the grandees of the Great House about to favour the gentry of Bletchley with their notice at last?'—'Better late than never,' replied Priscilla shrewishly; 'though it strikes me that it would have been more becoming had they paid their first visit to the daughters of a former pastor. However,' she added, stroking into more approved order the neckerchief of snowy muslin which was primitively crossed over her bosom, and sweeping into a capacious basket a pile of sundries representing needlework, 'we must not resent the slight, or we shall get no more game and old wine; though our thoughts are our own, and our feelings upon the subject cannot be altered.'

'If you really think they are coming here—' began Miss Margery in her shrill tone.—'If I think!' interposed her more captious sister; 'there can be no doubt upon the subject to any person of sense; and their having gone first to Miss Warrington's is in all probability a mistake. You really have no proper pride, Margery, or you must at once see the utter impossibility of their visiting any one in the village and passing over us.'—'Well, very likely you are right,' conceded the tottering woman so vehemently addressed; 'I am sure I do not wish to contradict you; and I was only about to suggest that we had better defer our dinner until after their departure.' 'There is some sense in that, at all events,' said the conciliated Priscilla; 'and as the parlour is tolerably tidy, we have nothing to do but to watch for them.'

'Ah, Thompson, how are you?' exclaimed the fussy little apothecary, as he extended his hand to shake that of a portly ex-stockbroker, who, having been nearly 'cleared out' on 'Change, had retired to Bletchley with his wife and daughter, to exist as they best might upon the dregs of what was once a snug little fortune. 'Gay doings this morning in the village, eh? The Armstrong carriage, I see, at the door of my patient Miss Warrington; something new, eh? What can be the meaning of it?'—'Her house is her own,' growled Thompson.

'Why, so is yours, and so is mine; but that fact will not answer my question.'—'Your house is *not* your own, Pilbeam, you only rent it; and I am in the same case, or the barouche would have stopped at our doors instead of hers.'

'What can they care about that, eh? They are not likely to wish to hire her house.'—'Pshaw!' muttered the ex-stockbroker, shrugging his broad shoulders, 'the ladies are canvassing, that's all.'

'Oh, they are! eh? To be sure they are! How dull I was not to understand the manœuvre. But I must just slip back, and warn Mrs. Pilbeam that she will soon have company; for I have a vote for the borough.'

'Oh! you have, have you?' was the surly reply; 'then I won't detain you, or Mrs. Pilbeam may not have time to change her cap before the enemy are upon her; and you can't do less than vote for old Armstrong, you know, when the ladies become personal friends. You must pocket your principles, Pilbeam, or you may chance to damage your practice.' And with this parting courtesy Mr. Thompson moved on.

'Surly old brute!' muttered the dapper little apothecary, as he hastily retrod his steps towards home; 'and a constitution like a horse; the man's an eyesore to me.'

'What *can* have taken the Armstrongs to old Miss Warrington's?' said the comely widow of a dissenting minister, who had fixed her residence at Bletchley in order that her gawky son might profit by the advantages of a Wesleyan school established in the village. 'I never was so surprised in my life!'—'I'm not,' was the concise reply of the young hopeful.

'And why are you not surprised?' asked his mother in amazement.—'Because I ain't.'

'Well, so you say; but surely you can give a reason!'—'The pretty girl's my reason' grinned Master Abinadab; 'her son's made her do it. It's quite natural.'

'Abinadab!' ejaculated the pious relict of the departed preacher, 'what *can* you mean?'—'Just what I say: and I only wish that I could go to church every Sunday, to sit and look at her at my ease; for she's the prettiest girl that ever I laid my eyes on.'

'Go to church!' almost screamed the matron. 'Go to church, did you say? This must be looked to. How will the discreet and holy Mr. Longwind mourn over you when he hears that your father's son is on the high road to perdition!'—'You needn't tell him,' was the dogged reply; 'and if he even mourned in sackcloth and ashes, he couldn't prevent my saying that Miss Warrington's niece is the prettiest girl in Bletchley.'

'The widow sank back upon her chair aghast. She had never hitherto suspected that the education of her hopeful son was so far advanced.'

'Little did god-natured Mrs. Armstrong, or her daughters, suspect the commotion which their advent had created in Bletchley; little did they imagine that their visit to the orphan had deferred a dinner, prompted an impertinence, and alarmed the sectarian jealousy of a Wesleyan mother. And yet so it

was; and had I, Asmodeus-like, introduced my readers into the secrets of every family in the village, I could have convinced them that the 'sensation,' as the French designate an excitement of this description, was universal.'

MR. BROOKE'S JOURNALS.

[Second notice.]

ONE of the most interesting features of these journals is the glimpse they give of their author's mode of life in his singular oriental home. That Mr. Brooke should ever have acquired the influence he possesses, without exercising in a very conspicuous way the virtue of conciliation, no one could for a moment believe. But there are many little touches in his private papers which shew that kindness was as much the product of his natural inclinations as of his policy and plans. No cool, calculating, and assumed benevolence, indeed, could ever have won him the place he holds in the heart of the people of Borneo. Here is one of the pictures he paints of his half-domestic, half-royal life:

"The confidence of the natives in me personally is astonishing, and in truth it renders it a question in my own mind how far wise and politic it will be to remove myself from thence. I find the Dyaks tractable and quiet, and daily improving in prosperity, and I have lately had much further opportunity of noting down their various customs, most of which are harmless and inoffensive, though ridiculous and absurd. White cloth, I find, is a mark of cold weather or prosperity. The killing of the fowl after waving it above the paddy (rice in husk), and the rice measures; the mixing of the blood with kuning, a yellow root, and water, and immersing the women's necklaces, and then waving them over their heads; touching the heads of the children with the charmed mixture, I have, I think, glanced at before. When I seat myself on the mat, one by one they come forward, and tie little bells on my arm; a young cocoa-nut is brought, into which I am requested to spit. The white fowl is presented. I rise and wave it, and say, 'May good luck attend the Dyaks; may their crops be plentiful; may their fruits ripen in due season; may male-children be born; may rice be stored in their houses; may wild hogs be killed in the jungle; may they have Sijok Dingin, or cold weather.'

"This exhortation over, the dance begins; men and women advance, take my hand, stroke their own faces, utter a wild, indescribable shriek, and begin a slow and monotonous twisting wriggling movement, with arms extended, the measure being occasionally somewhat faster when the old ladies feel inclined to indulge in a jump. When this occurs, the music gradually becomes more furious and the dance proportionately animated; then may be seen a shy boy or girl stealthily mixing in the crowd, and perhaps some proud mamma will bring her little child of six or seven, and put her into the circle, and the tiny creature will move her tiny hands in unison to the music. At Rapang, on my late excursion, the wife of the Orang Kaya, who was very pretty, and danced exceedingly well, insisted upon exhibiting herself before Bethune and myself, and by this little piece of vanity greatly disturbed the economy of the dance. This being observed and complained of by the other performers, the Head Man (at once the chief and the master of the ceremonies) said in a loud tone, addressing her by name, 'Why don't you dance fair? There you are dancing before the Great Man, and the Great Man can see no one but you.'

On the whole, this is by far the most interesting record of the English Rajah that we have yet had, though it necessarily lacks the excitement and strange novelty of the publications which first surprised the quiet public at home. The Journals are given more continuously than in Capt. Keppel's book, and tell a good deal which has hitherto been untold.

We must now turn to Captain Mundy's share in the tale. Three-quarters of the Second Volume consists of his account of his own proceedings; and of the steps taken by the English squadron in consequence of the horrible murder of the Bornean princes and men of influence who had favoured the English alliance. The story is too well known to need repetition;—how the Sultan of Borneo was influenced by the powerful pirate interest in the island to slaughter his kinsmen, and take every other step he dared for the destruction of Mr. Brooke, and the ridding the island of the visitors who were putting an end to the nefarious piratical outrages which have been the curse of the maritime part of the island. The details, however, of some of the scenes in the tragedy, as related by Jaffer, the confiden-

tial servant of the murdered prince Budrudeen, are so romantically fearful, and so far removed from all everyday horrors, that we shall give his account of the butcheries at length.

"Jaffer then stated, that on the arrival of H. M. S. Hazard at the entrance of the Borneo river, in the month of March, he proceeded on board that vessel by order of pangeran Muda Mohamed, for the purpose of informing Captain Egerton of the events which had taken place, and to tell him from Muda Mohamed on no account to trust himself at the city, as, if he did so, his life would certainly be sacrificed, nearly all the royal family, friends to the English, having been killed; and that the sultan was erecting forts to defend the river, and was determined to hold no further intercourse with Europeans. Jaffer further stated, that it was with great difficulty he had managed to escape from the city, and to reach the ship, and that he explained to Captain Egerton that he wished to remain on board the Hazard, and go on to Sarawak to see Mr. Brooke, such being the instructions which he had received from pangeran Muda Mohamed, who, with three other brothers, and a few children of Muda Hassim, alone survived the fatal night of the massacre. Jaffer continued his narrative by stating that the rajah Muda Hassim, at the especial direction of the sovereign, had assumed the title of muda, or young sultan, and had been declared heir to the throne; and to every appearance, was in high favour with his highness.

"The four brothers were at this time living in security in various parts of the city, quite unsuspecting of any conspiracy against them, when suddenly, in the dead of night, the houses of each of the princes, and other men of rank known to be favourable to the English policy and to the suppression of piracy, were attacked by orders from the sultan, given under the royal signet, and thirteen members of his own family—uncles, nephews, and cousins—were barbarously assassinated by this unnatural monster. Jaffer, at the moment of the attack, was in attendance on his lord the pangeran Budrudeen, and, with a few of his immediate followers who happened to be in the house, made every exertion to repel the assailants.

"For some time Budrudeen fought bravely at their head; but, taken completely by surprise, overpowered by numbers, and desperately wounded, he at last gave way, and retiring by the women's apartments, escaped to a distant part of the building, accompanied by his sister and by another young lady, all of whom were by this time aware, from the shouts and exclamations of the multitude, that Budrudeen was attacked by the authority of his own uncle and sovereign, whom he had so long and faithfully served.

"On rejoining his lord, Jaffer was directed to open a cask or barrel of gunpowder which was found standing in the room. This order he immediately obeyed, and waited his lord's further commands.

"Pangeran Budrudeen then took a ring from his finger, and calling Jaffer to his presence, placed it in his hands with a last injunction to flee in haste to the sea, to endeavour to reach Sarawak, and to convey the ring to his friend Mr. Brooke as a dying memento of his esteem, and to bid Mr. Brooke not to forget him, and to lay his case and the cause of his country before the Queen of England.

"Having received the ring, and faithfully promised to comply with these commands, Jaffer was ordered to depart, and as soon as he had done so, his lord fired the gunpowder, and pangeran Budrudeen and the two women were instantly blown up.

"Of Muda Hassim's death no circumstantial account has yet reached me, but I introduce the following brief narrative as related to Mr. Brooke: 'Forty or fifty men surrounded the house of Muda Hassim, and having set it on fire in several places, a general attack was made by these ruffians. Muda Hassim, in the confusion of the first onset, effected his escape to the opposite side of the river, with several of his brothers, his wife and children, and, protected by the small body of his attendants whom he had hastily collected, was enabled for some time to defend himself against his enemies. Overwhelmed at last by the number of his assailants, he was obliged to give way, and having lost all his guns, ammunition, and property, he found himself at the mercy of his opponents. Some of his brothers had been shot, others wounded, and no hope remaining of safety except in the mercy of his sovereign, he sent messages to beg that his life might be spared. This was peremptorily refused, and death being thus inevitable, he retreated to a boat which chanced to be at the river's side, and placing a quarter cask of gunpowder in the cabin, he called to his surviving brothers and sons to enter, and immediately firing the train, the whole party were blown up. Muda Hassim, however, was not killed by the explosion; but, determined not to be taken alive, he terminated his existence by blowing out his brains with a pistol.

"Jaffer, the servant of Budrudeen, with much difficulty effected his retreat, and contrived to hide himself for several days in the city: at length he was discovered and brought before the

sultan, who perceiving the ring on his finger, immediately took it from him, and ordered him from his presence. Jaffer then found an asylum with pangeran Muda Mohamed, the brother of Muda Hassim, who, after having been desperately wounded in several places, had saved his life by flight, and been ultimately protected by the sultan, his uncle. The sultan had openly proclaimed that he had killed the rajah Muda Hassim, and the other members of the royal family, because they were the friends of the English, and were anxious to act up to the treaties, and to suppress piracy. His highness had also built forts, and made no secret of his determination to oppose by force any attempt to approach the capital. On the arrival of the Hazard, he had sent two pangerans down the river, under the disguise of friends, bearing Muda Hassim's flag, for the express purpose of inducing the captain to accompany them on shore, when they intended to kill him, and the people in the streets of Brunè and in the bazaars talked loudly of cutting out any merchant vessel which might appear upon the coast.

"The sultan had also engaged a man to convey an order under the royal hand to pangeran Makota, to murder Mr. Brooke either by treachery or by poison, or if not able to accomplish this object, to excite the people of Sarawak to drive him out of the country.'

"Such are the particulars of this most abominable tragedy. They agreed in every part with the depositions made before the authorities at Singapore; and though subjected to a long cross-examination by the commander-in-chief and Mr. Brooke, Jaffer maintained a dignified deportment, and gave his evidence with a manliness and good feeling that spoke volumes for the truthfulness of his melancholy history. Frequently, when relating in detail the cruelties of that fearful night, and the gallant bearing of his lord and master, he was completely overcome; and seemed oppressed with renewed grief when obliged again to relate the circumstances of this great man's noble and magnanimous death.

"Poor Budrudeen! I had myself heard so much of him, of his noble character and immense superiority over all the other princes of Borneo, that, though he had passed away from the scene before I had become acquainted with the stirring events acting on this new field for British enterprise, still I was a willing listener to the anecdotes of his active life, which were given us by rajah Brooke as we steamed along the seaboard of this magnificent country—a country which Brooke had fondly hoped, through the promised aid of Muda Hassim and Budrudeen, on some later day, to have restored to its ancient state of grandeur and prosperity."

Budrudeen, this devoted friend to Mr. Brooke, had also made a very favourable impression on the English officers generally. Sir Thomas Cochrane was remarkably struck with his gentlemanly breeding and manifest good feeling; especially with his polished manners on his first introduction on board the commander-in-chief's ship. When he was ushered into the cabin, and the admiral pointed out to him a seat, and in a manner endeavoured to lead him to it, he took the admiral's hand and insisted on first leading him to the ottoman; and in a thousand little trifles, shewed a degree of cultivation and refinement of character most striking in one born to a state of life so little removed from moral and intellectual barbarism, even with all the measure of physical civilisation which, in common with others of the oriental world, the ruling powers of Borneo have attained.

Captain Mundy's narrative relates in detail the incursions made by the English into the interior of the island, the destruction of various piratical settlements, the terror they struck into the ruling powers, and the submission they rapidly wrung from the unprincipled and bloodthirsty Sultan. We must conclude with his account of the audience of the sovereign, in which, so far as confirmation could be gained from a source so unscrupulous, Mr. Brooke was confirmed in his authority, and the influence of the piratical party professedly disowned.

"At daylight the pinnace, barge, cutters, and gig, under the orders of Lieutenant Heath, left the ship for the city, Lieutenant Alexander, with a body of marines, embarking in the boats. I desired Lieutenant Heath to anchor in line opposite the sultan's house, and to draw the marines up on shore on the terrace leading to the audience-hall. At half-past seven I left the ship in the galley, with my aide-de-camp Mr. Forda, overtook the boats at Cherimon, and reached the capital at half-past eleven, rowing the seventeen miles in three hours and a half, against wind, but with a slight flood-tide. The sultan received me at the entrance of the audience-hall, and the marines, who were drawn up in a position directly enfiling the divan, presented arms as I stepped over the

threshold, and made their pieces tell well together. I observed the old monarch tremble in his slippers, and look round with amazement; for the landing of the body was very much against his will, and he evidently entertained a slight suspicion that, as he well merited punishment, I would act as his highness undoubtedly would have done in my place, namely, kidnap him by treachery. He appeared about sixty years of age, his countenance evidencing imbecility and hypocrisy. He has two thumbs on his right hand; is five feet five inches in height; thin and meagre of limb. He was well dressed, his manner and deportment thorough bred, and he was treated with marked respect by the numerous princes and magnates who thronged the hall. He offered his hand to me, and led me to a seat, and his carriage was gentleman-like, though he continued to look distrustfully at the marines, whose propinquity appeared to the last very distasteful to him. However, I had previously assured him that the guard was for my own protection, and that recent occurrences prevented my appearing in the city except in force. The hall had been entirely built during the last three weeks.

"After presenting all my officers, I informed his highness that I had words for his private ear, and wished to know if there was an apartment at hand where I could speak with him alone. He rose immediately and led me through a long corridor to an open chamber, which commanded a view of the river. He then ordered a large wax taper to be lit and placed before us, and explained that this was witness of the pureness of his heart, and of the oath which he was ready to make of his goodwill to his sister, the 'Queen of Europe,' for so the Borneans style our gracious sovereign. I then gave him the following information, viz.: that I should not interfere in any way in his government, but that England would expect the ministers whom he appointed should be good men, favourable to Europeans and to lawful commerce, exact in the observance of treaties, and active in discountenancing piracy in his dominions; that a grave outrage had been committed by firing upon the English flag, and that I was unable to say what redress would be considered sufficient; that I knew there were several bad men in the city, formerly in his councils, but as his highness was aware of the opinion of her Majesty's political agent on that subject, I should give myself no trouble about it; that those evil councillors, however, ought to be punished. The sultan assured me, in reply, that he was ready to submit to any terms that the British admiral or Mr. Brooke should dictate; that he would deliver up for punishment the four persons who had been most active in hostilities against us, but that he prayed forgiveness for the princes Hassim, Tuzzudeen, Tümet, and Illudeen, who were not the bad men they were represented to be, and would henceforth be the best friends of England; that for the future he would fulfil all the terms required, and that his government should be strictly just.

"I really pitied the poor sovereign, alarmed, humiliated, and crest-fallen; he clung to the hope that I would assure him of the pardon of Great Britain. I could see the dread he entertained of the next visit of the ships in force, believing that the Queen of England would depose him, and put another prince on the throne. I replied, that as I knew nothing of the histories of the eight princes he had named, I could do no more than mention to Mr. Brooke the observation of his highness, but that justice he would certainly receive at the hands of our government, and that all depended on his own conduct; that I was going immediately to Sarawak, and would convey any letters he might wish to write to Mr. Brooke. Finally, I told him, that I had remarked that he had built an entirely new palace since our destruction of the old one, and that many new houses were in course of erection; and I further observed, that it would be much more agreeable to me to protect his capital than to burn it to the ground, which would assuredly be its fate, if wicked men again prevailed in his councils, and I took occasion to remind him of the chastisement we had inflicted upon Tampassuk, Pandassan, and Mambakut. The sultan again swore by the Prophet, in honour of whom he had just fasted thirty days, that his heart was in the right place, that he had never forgot the kindness of the admiral to him last year, that he had given positive orders to Hajji Saman, who commanded the forts, not to fire on us, but that that chief-tain would not obey him; that he was now a fugitive in the mountains, and would soon be arrested and executed. After a few more words I took my leave, and re-embarked under another salute at one P.M., and got on board at five.

"The capital, during my visit, was crowded with every description of prahu and canoe, and, as on a former occasion, it was quite a gala-day for the inhabitants; and certainly every thing was done to give me a proper reception. Mumin, too, was quite a different man, and appeared to believe in the advent of better days. Of the sincerity of the sultan I can only judge by appearances; building a new palace and repairing the damages of the captured city would be folly, if submission to our terms were not intended. Time only, however, can demonstrate this; but my opinion is, that if our government

should order another assemblage of ships off the capital, the inhabitants would not again flee into the jungle, and that the Bornean government would be quite submissive to the will of the rajah Brooke, who, in plain words, is, at this moment, *de facto* sovereign of the whole coast of Borneo Proper, from point Api to Malludu, 700 miles in extent!"

Pius the Ninth. By Count de Liancourt, and J. A. Manning, Esq. Vol. II. London, Newby.

THE second volume of this gossiping chronicle of the first year of the Pontiff's reign has now appeared. We give one or two quotations, referring to topics still peculiarly interesting to the reader. Here is an anecdote of one of the Jesuit Fathers, which has its especial moral at this very time:

"In the month of November serious disturbances broke out at Faenza, Bologna, and Città di Castello. At Faenza, the retrogressive party and the reformers assumed the attitude of champions eager to engage in the combat of opinion; and the pontifical authority, notwithstanding the prudential measures it adopted, could not prevent the conflict, which was both fierce and rancorous. At Bologna, the troubles were not less threatening: on the 23d November, a new piece was represented on the stage, entitled 'Christian VIII., King of Denmark.' A crowded audience vehemently applauded some passages in the play which deprecated foreign intervention. On the following day the authorities interdicted the further representation of the play; but upon the opening of the theatre, the audience, furious with disappointment, threw down all the lustres, pulled up all the seats and benches of the boxes and pit, and broke them into a thousand pieces. When every thing was destroyed, the authors of the riot retreated before the armed force. An event, although of a totally different nature, indicative of the manifestation of the people's will, took place in the province of Perouse. Some chiefs among the reformers were incensed at permission given by the Pope for the establishment of a college of Jesuits at Città di Castello, and were determined that the liberty they had so long claimed for themselves should not be extended to the members of that society. Having harangued the people, and excited their feelings to the highest state of exasperation, they led them to the establishment of the Jesuits, where, but for the courage and *sang-froid* of one of their members, the Padre Ferrara, serious consequences might have resulted. Upon the arrival of the crowd, he went out boldly to meet them, and told them they were deceived as to the character of his brethren. 'H,' he added, 'we were the monsters you describe, surely Pius IX. would not have sent us to assist and support you against the struggles of this life.'

'You come amongst us to conspire against our rights,' replied one of the crowd in a stentorian voice.

'Yes,' said the Padre Ferrara, 'to conspire against the extravagance which would lead you into the paths of evil; if that be a conspiracy, we are decided conspirators.'

"This address had great effect upon the minds of many of those who came with violent intention, and some went so far as to cry, 'Long live Pius IX. and the Jesuits;' but one of the leading men, not satisfied with the explanation or the arguments of the Jesuit, left the ranks of the people, and advancing to the priest, struck him in the face.

'What,' said the Padre Ferrara, continuing to address the crowd, 'does that blow prove? nothing more than the cowardice of the man who would strike a priest, whose only duty is to forgive. In the name of God, I forgive him and bless him.'

"The populace, acting as they ever do upon the impulse of the moment, forgot the object of their visit to the Jesuits in their admiration of one of their order, and crying lustily, '*Viva il Padre Ferrara!*' they quitted a spot which, under other circumstances, might have become a scene of bloodshed and violence, evincing how easily the multitude may be turned from their intentions in an instant, and snatched as from the Tarpeian rock to be installed in the Capitol. When the above event, which was soon bruited about, became known to the Pope, he sent for the Padre Ferrara, and complimented him highly upon the Christian charity and forbearance he had evinced; but at the same time informed him that policy and a just maintenance of the majesty of the laws, precluded his following the priest's worthy example, by the extension of pardon to the delinquent for so gross a breach of the peace. The Padre Ferrara besought the Pope to confirm his forgiveness, but Pius IX. was inflexible. 'While,' said he, 'I highly praise your Christian spirit, as a disciple of our Lord, it remains for us to act as becomes a Sovereign.'"

A short time ago (*Rambler*, p. 267) we gave an account of the revival of the Latin Patriarchate of Jerusalem, and of the civilities, if not the honours, paid to the

representative of the Christian Church on the part of the Mahometan authorities. Count Liancourt's account of the reception of the ambassador of the Sultan at Rome, a year ago, will form a fitting pendant to the history. In the 15th century, an embassy of a somewhat similar character had been sent to Rome. Mahomet the Second then despatched his son Zizim as ambassador to Pope Innocent the Eighth. The Pope assembled a consistory to receive the Paynim envoy; but there is a considerable contrast between the little honour then paid to the Christian Pontiff by the Turk, and the obeisance made in our own day by the representative of the religion of the Crescent. Zizim refused all marks of reverence or deference, and traversed the halls of the palace with his head covered in true Turkish and Mahometan fashion. He mounted the throne on which Innocent sat, kissed his right shoulder as a token of good will, and then repeated the same form of embrace to each of the Cardinals. See now the difference between Zizim and Chekib Effendi:

"In the 19th century, the mission confided to his Excellency Chekib Effendi had this singularity—that the envoy of the Sublime Porte inclined before Pius IX. at the Quirinal; while in the 15th century the Crescent was raised upon an equal elevation with the Cross; finally, it was not a service which the Emperor demanded of the Pope—on the contrary, he came to participate in the general movement of hope and happiness, inspired by the auspicious dawning of a new reign, commenced by a great and enlightened Prince.

"On the morning of the 16th of February, 1847, S. E. Chekib Effendi went to the office of the Secretary of State to present his credentials, and beg the Cardinal Gizzi to fix the day for his reception by the Pope. Saturday the 20th having been named for that purpose, the ambassador proceeded to the palace of the Quirinal in grand ceremony, accompanied by all his secretaries. Immense crowds assembled in the streets and all the public places to witness this novel spectacle. The Swiss guards were drawn up before the principal gate of the palace, at which, as Chekib Effendi entered, the band struck up a military air. After having traversed the splendid apartments of the Quirinal, in the midst of his brilliant cortege, the ambassador of the Sultan was introduced into the presence of Pius IX., who was seated on his throne. The representative of the Sublime Porte approached with marks of the most profound respect, his arms crossed upon his breast in the Oriental fashion, and made a salutation at each step. The Sovereign Pontiff begged him to take his place in the arm-chair which had been prepared for him, when the interpreter of the Ottoman Court spoke as follows:

'Most Holy Father,—His Serene Majesty the Sultan Abdal Medgid, my august master, has learnt with the greatest satisfaction the happy accession of your Holiness to the throne of the Roman Catholic world. Although up to this period no special relations have ever existed between the Sovereign Pontiff and the government of the Sublime Porte, I have been sent to express my Sovereign's sincere and hearty felicitations upon the event, in which object my master only cedes to his ardent desire to prove how much he associates himself with the universal satisfaction which the event has inspired. It is the first time that he has had the agreeable occasion of entering into direct relation with the government of the Holy See; and it is one of the blessings of our age, which is that of civilisation and humanity; but it will also be a striking and brilliant testimony to the virtues and benevolent opinions which characterise my Sovereign and your Holiness, who I am sure will be the first to appreciate the generous sentiments of my august master, who showers his favours upon all classes of his subjects, the same in his eyes, as are all children in the eyes of a father who loves them equally. By such conduct he is sure to have gained the friendship and esteem of your Holiness. As to myself, nothing can equal the honour I feel in having been charged with this noble mission, unless it be the happiness of having gained the good opinion of your Holiness.'

"Pius IX. replied to the ambassador in the most gracious terms, which were interpreted by Cardinal Mezzofanti, one of the most celebrated linguists of the age, as follows:

'Make known to your Sovereign that I receive with the most lively sense of gratitude the sentiments of real friendship which your Excellency has expressed to me in his name. My paternal heart anticipates the greatest benefits from the amicable relations which the Sublime Porte desires to establish with the Holy See, for the advantage of the Catholics of the East; and nothing can be more agreeable to me than to receive the assurance in the name of the Sultan of the Turks. The more the condition of my distant children is ameliorated, the greater will be my gratitude, and the more precious will be the relations which are about to be established between our two governments.'

"During his sojourn at Rome, Chekib Effendi was the constant object of attention on the part of the Pope's family. At a dinner given to him by the Count Mastai, the brother of Pius IX., in honour of the occasion, the host proposed the health of the Sultan, adding to the toast, that the real danger to the Roman Catholic religion was not from those who had possession of Constantinople, but from those who coveted it.

"Before Chekib Effendi quitted Rome, he gave proofs of Turkish magnificence by the splendid presents he offered on the part of his master to the Pontifical Court; and in exchange, Pius IX. presented him with his portrait, which he accompanied with the following beautiful address:

'I wish I could, in return, offer you presents worthy your acceptance; but as the successor of the Apostles, the King of Rome is but a poor Sovereign. His religion forbids him to aspire to the riches of the earth—it is in Heaven only that he must seek the treasures of his ambition. I possess but one soul with which to love, but that soul is full of affection for all mankind; I have but one hand with which to bless, but it is full of benediction; but one heart for prayer, but that heart, until it ceases to beat, will pray to God to return to you in happiness and joy all the consolation and hope which you have afforded me. Accept this portrait, a feeble homage of my gratitude—regard it sometimes in recollection of your friend and father, who loves and blesses you.'

These and similar anecdotes are the only things worth notice in this made-up publication.

Short Notices.

On the Philosophical Tendencies of the Age; being Four Lectures delivered at Edinburgh and Glasgow, in Jan. 1848.

By J. D. Morell, A.M. London and Edinburgh, Johnstone.

MR. MORELL is well known to the metaphysical public, which we fear is now-a-days very far from numerous, by his *Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century*, which contains, perhaps, the ablest exposition of the principles of the modern German and French schools that exists in our language. He also promises a book, to which we look forward with interest, on the *Philosophy of Religion*. The volume before us is less ambitious than its predecessor, containing the lectures themselves as delivered, and consequently being characterised by a diffuseness of style, and occasional repetitions, out of place in philosophical essays written solely for reading. A few additional remarks are also appended. The lectures are on the following subjects: Positivism, Individualism, the Philosophy of Tradition, and the Principle of Common Sense as a Philosophical Tendency. Of course we cannot pretend to express any thing like agreement with all Mr. Morell's views and opinions.

Words of Peace and Justice on the subject of Diplomatic Relations with the Holy See. By the Right Rev. Dr. Wiseman. London, Dolman.

AN interesting and able exposition of the grounds on which Dr. Wiseman condemns all opposition on the part of Catholics to the bill introduced by Lord Lansdowne into the House of Lords, with the exception, of course, of the restricting and offensive clause and expressions. It appears to have reached a second edition in a couple of days.

Fine Arts.

Fra Giovanni da Fiesole, l'Angelico. Figures from the Picture of the Coronation of the Blessed Virgin, by Beato Angelico, in the Louvre. Lithographed by Gsell. Paris, Debost and Desmottes; London, Burns.

THIS exquisite series of half-length figures will go farther to instruct English lovers of art in the peculiar charms of the most religious of all painters, than any thing that has yet been freely circulated in this country. The picture from which they are taken is one of Angelico's master-pieces, and is well known to readers of foreign criticism by the detailed accounts given of it long ago by Augustus William Schlegel. Perhaps, indeed, in some respects these single figures may prepare the eyes of persons, not yet accustomed to the peculiarities of the earlier Italian artists, for a more modern style of composition than they would find exemplified in the picture itself; for it cannot be denied that, masterly as are the works of Angelico as compositions in some respects, yet that they share the defects of its age, and do not represent an entire scene with the same wonderful truth and spiritual beauty which characterise the individuals who are the subjects of his pencil.

The prints before us are such as we fear we must

not soon expect to see from any English lithographic artist, and display all that delicacy, refinement, and purity of effect, which at present is attained only by the French and German engravers. Of course they fail, as every such medium must fail, in rendering the singularly ethereal colouring of the great Florentine, and in transferring to paper those touches of mysterious meaning and ecstatic piety which render his paintings the most perfect expression of the Christian's faith and love which the world of art has ever produced. The figures of our Lord and the Blessed Virgin are perhaps the least successful of the more prominent portions of the original painting. The form of our Blessed Lord is scarcely graceful or majestic; and though an almost superhuman beauty dwells on the countenance, it is marked with the traces of his past sufferings in a degree wholly out of place at a time when He had ascended to his eternal throne of glory. Yet the tenderness and calmness with which He is represented as lifting the crown to place it on his beloved mother's head, is admirably conceived and expressed. The countenance of the Virgin is pure, sweet, and beautiful, but the drapery is stiff and solid, with the exception of the veil, whose transparency and simple grace are remarkably well given by the engraver.

Saint Agnes is a charming figure, marked with the same thoughtfulness and individual character (both physical and mental), which is not less remarkable in the countenances of Angelico's creations, than their innocence and spirituality. The three angels in the series before us are all illustrations of this union of the characteristic with the ideal, which we think is scarcely sufficiently recognised in Angelico's works, but which prove him to have been one of the greatest artists, as such, who ever lived. These faces have all the reality of portraits, and all the unearthly charm of celestial creatures. The drapery and the attitude of him who plays the rebeck are also very masterly and vigorous, without a trace of mere human energy appearing in the heavenly musician. Saint Augustin is a worthy embodiment of the profound learning and acuteness of mind of the great African bishop, and St. Lawrence, young, simple-hearted, energetic and yet calm, is in conception and facility of execution worthy of Raphael in his most religious inspirations.

Führich's Frescoes in St. John's Church, Vienna. Engraved by A. Petrak. (*Der heilige Kreuzweg, in vierzehn Stationen, &c.*) Regensburg, Manz; Vienna, Jasper, Hügel, und Manz; London, Hering and Remington.

THE first two parts of this valuable set of engravings after the noble frescoes in St. John's at Vienna, are now before us. They are clear, vigorous, and masterly works, and give a most favourable idea of the original paintings. The pictures themselves tell powerfully the last series of events in our blessed Lord's passion with touching effect, and occasionally with a depth of spiritual meaning, which is most attractive to us, after the miserable efforts at Scriptural historic art which we are condemned still to witness on the walls of our own exhibitions, and in the few pictures which are found in English churches. They are German, it is true, but not with any unpleasant exaggeration of national characteristics; and Führich, though, like most great painters, a little smitten with Raphaelian manner, especially in his backgrounds (which are abominable), has yet a manner of his own, and thinks before he paints.

The pictures given in these two parts are not all equally successful, though all are above mediocrity; and occasionally there is a certain quaintness of treatment about them, which becomes also caricature of countenance and distortion of form. As compositions generally, they are wanting in repose and harmony of grouping, and a greater breadth of light and shade would have materially contributed to their impressiveness, and to the truth and beauty of the principal actors in the awful scenes they depict.

The most original thought to be found in the whole is in the "Station No. 2;" where our Saviour extends his hands to receive the cross, which is about to be given

Him to carry, with that mingled joy and sorrow which filled his divine heart at the commencement of his sufferings. The figure of our Lord is full of dignity, and contrasts well with the rude energy of the scoffing crowd around; and the whole picture is very fine.

The third Station is a little bewildered and confused; but the form of Christ prostrate beneath his burden, and the mocking Pharisee beside Him, are full of truth and expression: and the dog snarling at the Man of Sorrows, shocking as it seems, forcibly adds to the reality of the awful moment. In the fourth Station, where our Lord looks back and sees his mother's anguish, the artist has failed in adequately rendering the spirit of the scene. The eighth Station, in which Jesus appears extending his hands in blessing upon the women that weep around, has parts of considerable force and expressiveness. The mourning women shew that Führich prefers literal truth to ideal beauty. Altogether, the publication is most interesting.

Scenes from the Evangelists, after Forty original Drawings by Frederick Overbeck; in the possession of the Baron Alfred von Lotzbeck. (Darstellungen aus den Evangelisten, &c.) Düsseldorf, Schulzen. London, Hering and Remington. Part I. To be completed in Ten Parts.

THESE four prints shew both the strong and the weak points of Overbeck's style and spirit. Religious and unearthly, well drawn, and beautifully executed, there is a certain conventionalism about them, which at times detracts from their truth, either as representations of actual scenes or embodiments of certain ideas. In the group of three figures in the "Ecce Homo," for instance, there is something forced and unnatural, and too like posture painting, in the similarity of position of our Lord and the two soldiers; they seem literally marching out to the gaze of the multitude. The figure of Pilate, on the other hand, is original, and bespeaks the Roman governor. The "Healing of the Sick" is a better conceived picture (the engraving of it is somewhat flimsy); the figure of our Blessed Lord is very beautiful, and the background is better than is common with Overbeck. The "Salutation," though formal, is pleasing, and paints the heavenly repose that dwelt in the two pious families. The last of the series, "The Child Jesus in Joseph's Workshop," is a bold conception, and as a picture, a failure. Joseph, indeed, is admirable and masterly; but the quaint, leaning posture of the three sitting figures, speaking as is that of Elizabeth, is any thing but truthful or pleasing; while the Blessed Virgin herself is simply stiff and unmeaning. The trees and landscape are, on the whole, a very unfortunate specimen of the pictorial "ideal" of the scenery of Judea.

THE SUFFOLK-STREET EXHIBITION.

[Second notice.]

THE pictures in the smaller rooms of the Society of British Artists are, on the whole, not worse than those in the large apartment; except that as they share more largely in the quasi-historical pictures of the year, they have more than their proportion of the failures.

Mr. Tennant's pictures are almost all of them pleasing and good productions; sound works of the brush, painted from nature, without servility, and with a genuine feeling for the poetry of bright skies, green fields, umbrageous woods, and bubbling streams. The "Rocky Glen" (No. 229), and a still better picture, a warm and genial river-scene, "Between Monmouth and Chepstow," are favourable specimens of the artist's skill.

Mr. Woolmer's "October" is a most ingenious example of the art of laying paint upon canvass without the intervention of the brush, and without the concealment of the canvass itself. As a specimen of painting, it has a worthy counterpart not far off, in Mr. Anthony's scene "On the Coast of Galway." It is inconceivable to us, what induces men to call such artistic abortions, however clever they may be in certain points, by the name of pictures. In another of Mr. Woolmer's works, "A Summer's Evening," the painter displays

the oddest notions of the atmosphere which is characteristic of such an hour, that we ever heard of. A third, by the same artist, "The Bridge of Sighs," is too much in the Monk Lewis style for our taste.

A clever, lively, well-studied, and well-executed painting is Mr. Gill's "Playing at Forfeits;" some of the figures are full of life, and the painstaking of the artist is quite a relief after the ludicrous attempts at "breadth" and "boldness" which we see so frequently around us.

"Saints' Day at Venice" is Mr. Pyne's happiest Turnerism, and the "Shore at Little Hampton" is his happiest picture. They both shew plainly enough that when the artist will condescend to paint what he sees, and not what he fancies, he is a painter of considerable ability and genius. The first named of the two is a provoking picture, from the pertinacity with which the artist seems to have determined not to excel, but to see every thing with another man's spectacles. The view of Caernarvon is also a bold and able picture, and there is considerable truth of effect in the rising storm, especially where the peculiarities of Mr. Pyne's standing model are least visible.

"Fellbury Heath" is one of Mr. Boddington's pleasant English scenes; we seem to have run away from the passing storm a score of times in our rambles over heath and field.

Mr. Hurlstone's "Peri bearing the Tear of Repentance" is clever and vigorous, and well thought; but it lacks ethereality, and is somewhat odd in the impression it leaves. His "La Faldetta" is, on the other hand, a charmingly painted head, and withal the lady is very pretty, and indeed beautiful, though she has the marked character of a portrait.

"The proposed Grand Junction Line," by W. Pidding, is a dull joke, and a somewhat leaden picture. Its neighbour, by Mr. Zeitter, is a lively and telling scene of Dutch water-life, and not so slovenly as most of the same artist's performances, though by no means perfect. It is a pity that a painter who has an eye for light and breadth of effect like Mr. Zeitter, should not study a little more the best means for producing the impression he desires.

In the "Ascension of our Saviour," Mr. Hawkins has depicted the very ugliest St. John and the Blessed Virgin that artist ever painted. The figure of our Lord is conceived in the most common-place spirit of the professed scriptural painter.

"Helvellin," by Mr. Allen, is a characteristic scene, unaffected, light, and open, and gives the wild and desolate character of the northern mountains with much force and vivid sentiment.

The "Cattle at a Pool" (J. Wilson, junior), "Hungarian Peasants" (Zeitter), and "Dort" (Montague), are three very pretty little bits. Mr. Wilson has also many other well-studied and able though unpretending pictures in this gallery. He is one of the few who may fairly claim the title of painter or artist. Mr. Montague's "Old Water-mill" is less successful than his little work just named, and is neither sketch nor picture. It only reminds us how many there are who mistake the vague and the indefinite for the bold and sketchy. It is one of the few evil results of the success of the English school of water-colour, that oil-painters are sometimes as ambitious of giving the effect of water-colour sketches in oil, as the water-colour painters are of rivalling the vigour and depth of oil in their more delicate and fleeting vehicle. A bearable oil-sketch can only be the work of a master; while for one who can paint a water-colour picture, there are half-a-dozen who can produce a very pretty and effective sketch.

We have mentioned Mr. Hill's very dreamy and misty backgrounds. Here, in his "Fishing-boys on the South Coast," he is rather more lucid than usual, partly from the nature of the objects he would represent; and his figures are spirited and lively, though he is somewhat fond of an unpleasant redness in the flesh-tints. "The Coup de Soleil" (Pidding) is amusing, and the half-tipsy Greenwich Pensioner is to the life; yet the whole is hard and painfully elaborated. Mr. Montague's "Crossing the Dort River" gives the cold grey light and searching winds which we always associate with the dykes and streams of Holland; and

Mr. Boddington's "Green Lane in Wales" is delightful, after the glorious specimen of high art by Mr. Latilla, just below.

We have not the pleasure of knowing the gentleman painted by Mr. H. Hawkins in No. 338, but we should decline having our own portrait taken by any such limner of the human face divine. "Summer Evening," by Mr. Hassell, is slight, but expressive, and better than many more pretending efforts. "Near Bexley Heath" is a forcible picture, but it strikes us as a little more indefinite than the hour of evening requires; and "Llandoghen, on the Wye," is another of Mr. Tennant's natural and airy landscapes. The "Girl at the Brook" is one of Mr. Clater's pretty figures, with pretty, natural faces. Mr. Clint, also, has several clever landscapes in this and the other small rooms, "Bridlington Bay," "Evening," "Hazy Morning;" the last especially tells its tale with truth and expressiveness. Mr. Pidding's "Village Maiden" (No. 380) is by no means a pleasing-looking damsel, though the picture is not bad. His "Timidity" we should call "Nudity." Mr. Latilla, in "Trying the Temper of Cupid's Dart," shews that he can paint flesh, but he gives us too much of it, and his paintings are occasionally something very far from modest.

In No. 408, "Caesar's Camp" (Hassell), the atmospheric effect, the forms and anatomy of the branches of the trees, and the mechanical execution, are on a par, and a striking contrast to the pleasing circular picture by its side, shewing a "Mill on the Greta," by Mr. Allen. In the "Angel's Whisper," Mr. Clater has produced a fair domestic picture, and the child and its cradle are especially well given. What all his pictures lack is a little more expression in his countenances, which are barely correct in sentiment, and far from being animated or living.

No. 422, "The Young Poacher," is bold and effective, though smeary. No. 439 is smeary, but not bold or effective. Both are by Mr. Zeitter. At No. 444, Mr. Salter has a good portrait; and in No. 451, Mrs. Harrison has some luscious, blooming grapes. "Faith" (No. 468), by Mr. Riley, is very doleful in aspect, and more lugubrious than Christian. Modern religious art seems to consist in dismal countenances and puritanical "long-facedness." There is nothing we dislike so much as these so-called devotional figures; they have not even the merit of caricaturing religious sentiments. "Tis Opportunity makes the Thief," is a work by a clever artist (Mr. Lewis), as the face of the sleeping lady plainly tells; but the want of study and knowledge displayed in the rest of the picture is painfully evident. Mr. Wilson, in the "Zuyder Zee, off Amsterdam," has painted the most transparent water in the exhibition. "The Gipsy Camp—Reading the future," is morbidly green and queer.

"On the Greta" (Allen); pleasing and natural.

"The Flight from the Siege" (Latilla); in the tea-board style of art.

"The Plough Team" (Shayer); what may almost be called old-fashioned in the way of handling and conception, but none the worse for this peculiarity. The horses particularly are simple, and like horses.

"The Tired Higgler" and "Tom Pipe's Misfortune" (Pidding); tolerable, but a little laboured. Fun is very hard to paint.

"A Man of Sorrows and acquainted with Grief" (Salter); an offensive picture, mawkish and unreal.

"A Ferry on the Thames—Summer Evening" (Boddington); sunny, calm, and thoughtful, though its author should beware of hardness.

"Little Hampton Pier;" here at last Mr. Pyne has set the Thames, or rather the sea, on fire. These travesties of nature's most glorious and grandest effects are too bad.

"Clifton, from Leigh Down" (Branwhite), has merit and ability; but why has the artist added so much unnecessary brickdusty tint to the natural and necessary reds of the landscape?

"Amy" (Dicksee); a very sweet little head.

"Venus and Cupid" (Haines); very naked and very ugly.

"The Royal Naval College of Greenwich;" the best of Mr. Holland's pictures, a faithful transcript of

the objects he paints, and not rendered without that strange fogginess of touch with which he has deformed an otherwise clever work, "The Cathedral of Dort, on the river Maas."

The Water-colour Room is unquestionably the place of the chief triumph of bad painting in the exhibition. We hardly know which are worst, the landscapes, the domestic scenes, or the historical pictures; though perhaps the last of the three carry off the palm. We commend Nos. 689, "The Lord's Prayer;" 700, "Christ disputing with the Doctors" (which is facetiously said to be "after Leonardo da Vinci"); 706, "View from the Wynd Cliff;" 725, "Standing to be drawn;" 730, "John Bullism;" 678, "Meditation;" and 759, "A Picnic on the Banks of the Thames," as perfect gems in the way of the abuse of the pencil. No. 644 is called "I won't be wash'd:" we cordially wish that the picture was subjected to the process declined by the refractory urchin. The room also contains a few comical portraits: one of the best is an interesting likeness of a remarkable man, the late Baboo Dwarkanauth Tagore, by W. Barelay. Miss Rosenberg's "Hollyhocks" is among the most successful flower-pieces.

Such are a portion of the good and the bad pictures of this year's exhibition of the Society of British Artists. Why two-thirds of the whole gallery ever saw the light in a public room, it is impossible, on any reasonable grounds, to say; they ought never to have left the studios of their painters, except for the purpose of being criticised by private friends. The display of such failures and enormities does infinite mischief to art, and prevents many an able and promising artist from ever rising even to respectable mediocrity.

Ecclesiastical Register.

CATHOLIC POOR-SCHOOL COMMITTEE.

Circular addressed to the Catholic Clergy of England and Wales.

THE Catholic Poor-School Committee, nominated by the Vicars Apostolic of England and Wales to promote the more effectual education of the poor of their communion, are deeply desirous of establishing a perfect understanding with the clergy, and of enlisting their active and cordial co-operation in this most important undertaking. With this view, the Committee beg to call attention to the subjoined statement of the objects which they propose to accomplish, and of the assistance which they expect to receive.

The objects of the Committee will be: 1. By means of grants made at the half yearly meetings of the Committee to contribute towards the erection and support of poor schools. 2. By similar means to assist local efforts in raising the sums of money requisite to obtain grants from the Committee of Council on Education. 3. To provide a class of trained and efficient teachers; and thus secure a better education for the children, and at the same time enable the promoters of schools to avail themselves of the advantages offered by Government in granting an augmentation of salary to the masters, and annual stipends to pupil-teachers and stipendiary monitors. 4. To improve the books and general apparatus of schools; and in every other feasible way to promote the interests of Catholic education.

To enable the Committee to carry out the objects now specified, the cordial and combined co-operation of the clergy will be absolutely necessary. The Vicars Apostolic have already directed that an annual collection be made in every church and public chapel throughout England and Wales. It is not, however, to be supposed that the amount realised by these annual collections, uncertain and varying from year to year, will be adequate to render the exertions of the Committee really effective. They would therefore impress upon the clergy the necessity of obtaining donations, and, above all, regular annual subscriptions, from the members of their respective congregations who are able and willing to support this great work of charity, and of sending up to the Secretary lists containing the names and addresses of annual subscribers and donors, comprising all contributors of half a-crown and upwards.

It is requested that one clergyman in every mission will consent to become local treasurer for the Committee; but if the clergy should be unwilling to undertake the office, in that case they will be good enough to appoint some competent and trustworthy member of their congregation to discharge the treasurer's duties. Subscription-books and receipt-books may be obtained by application to the Secretary, or from the Clerical Nominee of the district. All sums collected for the Committee should be paid into the London Joint Stock Bank,

69 Pall Mall, London; and the expenses of collection may be deducted by the local treasurers.

All applications for grants from the Committee must be made according to a form which the Secretary will be happy to supply.

All applications for Government grants must, by order of the Vicars Apostolic, be made through the Catholic Poor-School Committee.

CHARLES LANGDALE, *Chairman.*

SCOTT NASMYTH STOKES, *Secretary.*

18 Nottingham Street, London,
April 1848.

THE FRENCH CLERGY AND THE REVOLUTION.

(Extract from a private letter.)

I do in a great degree feel with you about the position of the Church in France. But I put in a word of defence. For a good many years the clergy and the Christians have been accustomed to agitate the question of the Church's relation to civil affairs, and it has generally been discussed with a very particular reference to the sort of events then contingent, and since realised. What is the Church bound to? what may she submit to? what countenance? what labour to bring about? what assist to steady and harmonise, if brought about by others? To produce—to submit to—to sanction—are all distinct lines. The foe whom you cannot enter into any truce with, whom you feel that you cannot even dream of soothing and reconciling, is different from the capricious and insolent man whose wrath a soft word may subdue, whose heart gentleness may absolutely conquer. I can refer you to able treatises even by French Bishops in which, with an acute sense that it was to them an eminently practical inquiry, the degree and nature of the Church's allegiance to human politics was discussed long before the late convulsion, the solution ever more or less thus: Republics and democracies are politics like any other kind of government. If they come, we are bound to submit; we are free to aid. There is ever a good side which may be assisted to predominate. The fact of our consent in itself changes the character of events; if men come after the accomplishment of their political designs, after our previous allegiance, is matter of history, and seem to value our esteem and approval,—still more, if there exists among them a craving not to be without divine benediction, to be not left quite to their own consciously wayward wills,—shall we fling them off? Shall we say, "You shall not be at once democrats and Christians!" shall we force a fatal choice upon men at least as capable of good as Goth or Vandal of old? If they are a degree worse than the above description, shall we do our Master's work best by accepting the quarrel, nay anticipating it by rallying all the thoroughly loyal to the Church against the new order of things, and trying to restore our position by a civil success of our friends; or by saying in effect, "The quarrel shall be of your seeking; we do not fear liberty in itself; we wish to remove your suspicions and hate, if you will let us; we will endure all but annihilation of Faith and Sacraments. Protect—do but permit these—and we know our own power to benefit society. Time will shew it, and that shall be your and our reward. However alarming you are to us, we will, in combined prudence, courtesy, and charity, in simple fidelity to the daily work assigned us, subdue our alarms, and demean ourselves so to you that, if you will, you may grow to think better of us, and love that which we ought to shed our blood to induce men to love."

Such painfully practical speculations have been in the heart and brain of every curate ordained during the last twenty years at least. In addition to their effect, consider that of the misconduct of monarchy towards them; consider the endurance of the University, and the compulsory handing over of the rising generations to men openly scornful of the Church and all religion. The position of the Church in Canada, and especially the United States, has been written upon, *speeched* upon, and on the whole ardently longed for. Thus, amid grave anxieties, there is no astonishment among the French clergy as in the great Revolution. Events merely say, "Act as you have been long arguing that you ought to act, as some of your best Bishops and most zealous laymen have been long propounding. Accept facts; submit; and seek permission to shew forth your sanitary power. Some new evils will of course be developed, but some old ones will disappear. Republics and monarchies are equally *states*; and the crowd have souls as much as Louis XIV. or Charlemagne himself." Therefore the hierarchy consents, and the more sanguine and determined even come out and extend their hand. When asked, they do not refuse a benediction; by being wished for, it is made permissible, nay laudable. Their patience and hope are public; their griefs and their fears are justly reserved to themselves and God.

R. M.

Documents.

THE CHARTIST PETITION.

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

We, the undersigned inhabitants of the British Isles and subjects of the British Crown, thus avail ourselves of the constitutional privilege of submitting the consideration of our political rights and wrongs to your Honourable House; in the hope that they will receive from you that degree of attention which the importance of the one, and the oppressiveness of the other, demand from the guardians of the civil, social, and religious rights of the people.

Your petitioners declare, that the great end of all governmental institutions should be the protection of life, the security of property, the promotion of education and morality, and the diffusion of happiness among all classes.

That your petitioners consider the only legitimate basis of an equitable government is the expression of the mind of the whole male adult population, through the untrammelled agency of the franchise.

That your petitioners regard the representation in Parliament of every man of sound mind, as a right compatible with and sustained by the laws of nature and of God, and that man's privation by his fellow-creatures of such right is an act which, if tolerated, evidences the existence of tyranny and injustice upon the one hand, and servility and degradation upon the other.

That your petitioners regard the Reform Bill as unjust, as it restricts the right of citizenship to one-seventh of the male adult community, and stamps the other six-sevenths with the stigma of political inferiority.

That the system which your petitioners arraign before the judgment of your Honourable House renders seven men subservient to the will, caprice, and dominance of one; that it not only establishes the ascendancy of a small minority of the empire, but it invests a minority of the small enfranchised fraction with the power of returning a majority of your Honourable House.

That your petitioners have never yet heard a valid reason urged for maintaining the present representative system; and that the arguments pleaded against the admission of the people to the immunities which the social contract should guarantee are based upon class selfishness, prejudices, and contracted views of humanity.

That your petitioners hold the elective franchise not to be a trust, as has been absurdly represented, but a right inherent in every man for the preservation of his person, liberty, and property, which is to be exercised to the best of the possessor's judgment, without let or hindrance from his neighbour.

That your petitioners believing the principle of universal suffrage to be based upon those eternal rights of man which, although kept in abeyance, can be neither alienated nor destroyed, appeal to your Honourable House to make such organic reforms in our representative system as will make that principle the foundation upon which shall stand the Commons' House of Parliament of Great Britain.

That your petitioners, in order that the elector may possess perfect security in the exercise of his franchise, pray that the voting at elections for members of Parliament be taken by ballot. Your petitioners, aware of the great coercive and corrupted power possessed by wealth and station over the poor elector, see no hope of securing purity of election and genuineness of representation but in throwing the protective mantle of the ballot over the electoral body.

That your petitioners regard the present inequality of representation to be opposed to common sense, and inimical to a genuine representation of the people. They therefore appeal to your Honourable House to remedy this defect in the legislative machinery, by the division of the country into equal electoral districts, and assigning to each district one representative.

That your petitioners hold the Legislature, equally with the Executive, to be the servants of the people, and consequently entitled to remuneration at the public expense; and believing that the House of Commons should be the minister and not the master of the people, call upon you to establish their just relative positions by fixing an equitable salary for the service of its members.

That your petitioners consider septennial Parliaments unjust, as they prevent, for six years out of seven, those who are annually arriving at maturity from exercising the right of suffrage. Your petitioners also consider that seven years is too long a term for the existence of a Parliament; a period that affords an opportunity to venal and time-serving men to promote their selfish interests at the expense of those whose welfare should be the ultimate aim of all their labours. Your petitioners, therefore, entreat your Honourable House to create between the representative and the represented that salutary responsibility indispensable to good government, by the re-

stitution of the ancient wholesome practice of annual Parliaments.

That your petitioners complain that a seat in the Commons' House of Parliament should be contingent upon the possession of property of any description, as they have yet to learn that legislative talent is the exclusive prerogative of any order of men; and therefore pray for the abolition of what is termed the "property qualification."

That your petitioners respectfully direct your attention to the document entitled "The People's Charter," which embodies the principles and details for securing the full and equitable representation of the male adult population, which document they earnestly pray your Honourable House to forthwith enact as the law of the realm.

Should the members of your Honourable House entertain any doubts as to the justice of our demands, your petitioners humbly entreat to be heard at the bar of your Honourable House by counsel or agents in support of those claims.

And your petitioners, &c.

PROCLAMATION FROM THE POPE, ON THE PRESENT STATE OF ROME.

PIUS P.P. IX.—Romans and all sons and subjects of your Pontiff, hear once more the voice of a father who loves you, and desires to see you loved and esteemed by all the world. Rome is the seat of religion, and in it the ministers of that religion have always had their residence; those ministers who, under diverse forms, constitute that admirable variety with which the Church of Jesus Christ is adorned. We invite you all, and we inculcate upon you, to respect it, and never to provoke the terrible anathema of an outraged God, who would fulminate his holy vengeance against the assailants of his anointed servants. Spare a scandal at which the whole world would stand amazed, and the greatest part of my subjects would be afflicted and in sorrow. Spare that which would crown the bitterness under which your Pontiff has some time suffered, in consequence of deeds of a like nature, elsewhere, not long ago, accomplished. But if yet, among the men who in any institution appertain to the Church of God, there should be any who, by their conduct, deserve to be disesteemed and distrusted, the way to legal representations is always open; which representations, whenever they are just, we, as chief Pontiff, will be ready to receive, in order to provide a remedy. We are persuaded that these words will be sufficient to bring back to a right sense all those (few in number we hope) who have formed any evil design, the execution of which, while it might bring acute grief to our heart, would call down upon their heads the scourges which God has always brought upon the ungrateful. But if these words of ours should, by great misfortune, not be sufficient to influence those who have wandered from duty, we intend to make proof of the fidelity of the Civica, and of all the forces which are destined by us to maintain public order. We are full of confidence that we shall see the good effect of these our arrangements, and that we shall see, throughout the whole State, agitation superseded by calm, and by those practical sentiments of religion which ought to be professed by a people eminently Catholic, from whom other nations have a right to expect to derive their model.

We do not wish to embitter our spirit and the heart of all good men, by the anticipation of the resolutions which we should be obliged to take, in order to avoid suffering the spectacle of the scourges with which God is wont to reclaim nations from errors. And, instead of this, we hope that the Apostolic Benediction which we scatter over all will remove far off every fatal presage.

Given at Rome at S. Mary Major, the fourteenth day of March, MDCCCXLVIII. the second year of our Pontificate.

The following is an autograph Letter of His Holiness, directed to the Lieutenant-General, "to be affixed instantly in all the Quarters:"—

The repeated protestations which you, Signor General, and the whole Civica, have made of attachment to our sacred person and to public order, are such as have convinced and do still convince us, that they would be put into execution with the loyalty which distinguishes that body.

I commend, therefore, to your charge, under present circumstances, that the persons and property of all, without distinction, should be preserved uninjured, whenever an attack may be made upon either by wicked persons. I repeat, Signor General, on this occasion, the sentiments of unbounded confidence which we have reposed in the Civica of Rome, and which we declared on that day, so consoling to us, on which we saw ourselves surrounded by all the Chiefs of the Battalions, and in the words which we spoke to the whole body.

May God bless the Civica, and make it the instrument, in his hands, of preservation from all scandal and all excess in this his city.

PIUS PAPA IX.

ADDRESS OF THE PRUSSIAN DIET TO THE KING.

YOUR Majesty has called us together at a moment when the German people, long repressed by divisions and want of free institutions, is raising itself in all its ancient strength to unity and freedom. The Germans of every race extend the hand of brotherhood to each other, and Prussia demands no more than to become an active member of the entire body. Freedom alone gives life and activity, and freedom is guaranteed to the whole of Germany by the assembly of the people, which is now being developed; to Prussia it is guaranteed by the institutions your Majesty has secured it, in the bases of the new Constitution; and in this, our last meeting, we are penetrated with the cheering conviction, that for the future a real representation of the people will watch over the destinies of the nation.

We are still, however, the legal organ of the country, and in this capacity have certain duties to discharge. Your Majesty, in the decree of the 18th of March last, in the appeal of the 21st, and the declarations of the 22d and 28th of the same month, assured us that projects of law will be laid before the representatives of the people, relating to freedom of the press; security of personal liberty; full right of meeting and association; independence of the judges; abolition of hereditary jurisdictions and domain police; publicity of judicial proceedings, and *viâ voce* examination of witnesses, with trial by jury in penal cases, and especially for political offences; equality of civil and political rights to all religious persuasions; a general arming of the citizens, with free election of their officers; a thorough and popular law of election, representing all interests; a decisive operation by a simple majority of the popular assembly in the legislation and administration of the state; responsibility of the Ministers; the army to be sworn to the Constitution.

Your Majesty has also guaranteed the active operation of Prussia in a change of the German Confederation into a German union, with a real national assembly.

In thankfully receiving these assurances, and recognising the fact, that from the present time a constitutional monarchy, on the broadest basis, is to be the form of government in Prussia, we are convinced that we are warranted in so doing, not only by our own constitutional functions, but by the will of the people.

The nation will not, because it has raised itself to freedom, abruptly sever its present history from its past; it honours the monarchy under which Prussia has become great, and sees in the constitutional form of that system the surest protection of liberty, of public welfare, and the unity of the kingdom. It considers it necessary for its relations with other German states; it recognises that under this banner alone Germany can become united, and defend itself victoriously against dangers threatening its national existence and the noble acquisitions of society.

Your Majesty, in a moment pregnant with danger, has come to a fortunate decision; men have been summoned to the councils of the Crown who possess the confidence of the country. The general operation of the power of the State, thus strengthened, will increase the feeling of union between the nation and its princes, inspire trade and commerce with confidence; the Government will pay increased attention to the condition of the working classes in town and country, and at the same time, in a legal manner, put an end to many practices contrary to the law which have grown up in different parts of the country.

Every division henceforth vanishes; the people and the army are no longer two bodies; heroic hearts beat in each of them, and the sacred love of their common country will combine them in one perfect and inseparable whole.

Your Majesty's government in its efforts to restore law and order in the administration of our public affairs can reckon on the zealous assistance of all good citizens, for all acknowledge that respect for the laws of the country can alone guard us from destruction, and develop the opening blossom of freedom into its fairest fruit.

Reserving for the present any declaration of opinion upon the projects of law which regard a portion of your Majesty's promises above alluded to, we remain, with the greatest respect,

Your Majesty's true and faithful States,

for the second time assembled in United Diet.

Berlin, April 2.

Miscellaneous.

THE PROMISING MEN OF FRANCE.

(From the Guardian.)

THOSE who have read the *Morning Chronicle* during the past week will have become aware that there is a sect in France who have for their organ a paper called the *Démocratie Pacifique*; for their leader, one M. Considérant; and for their founder, Charles Fourier, a *ci-devant* bagman, who afterwards turned reformer of the human race. M. Considérant and some of his followers are likely, it seems, to obtain seats in the coming National Assembly, and the *Morning Chronicle* looks to them

as containing the most promising element of order to be found in that body. We shall endeavour, as shortly as possible, to introduce our readers to some few characteristics of a philosophy from which a leading London journal anticipates such results. And as M. Considérant is somewhat touchy on the subject of misrepresentation, we shall draw our statements entirely from one of Fourier's later works, the "*Nouveau Monde Industriel*," or from an account of his system written in French by one admirer, and translated into English by another.

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LADY MORGAN has addressed the following singular memorial to the Pope on the subject of her work on Italy:

May it please your Holiness,—A British subject—by birth an Irish woman, by education a Protestant, and by sympathy a contemner of the unjust penal statutes through which her Catholic countrymen, your Holiness's most orthodox flock, had been long oppressed, having devoted the energies and humble abilities of her early life and authorship to the cause of Catholic emancipation in Ireland—now presumes upon this slight claim to address your Holiness, with sentiments of that profound admiration and reverence due to the most wise and beneficent reformer of his own or any other age; since, in a spirit which unites Christian charity with political expediency, your Holiness is doing for your subjects, *single-handed*, that which time and circumstances and the combined councils of ages have slowly operated for the benefit of progressing society in other regions.

The personal motive of this humble prayer, now addressed to your Holiness, is to solicit the erasure of her work called "Italy" from the Index Expurgatorius of the Holy Office of Rome. The work, with all its errors, was an honest transcript of impressions, truthful and vivid, of Italy as she found it, or as she believed she found it, at the time of her memorable and delightful pilgrimage to its classic sites; and it was written in a spirit of Italian patriotism as ardent as though she had been herself a native of the land which had honoured her sex by giving birth to the Volumnias, the Cornелиas, the Portias of antique times—to the Melanias, the Marcellas, and the Eudoxeas of her early Church—to the Bonsignore, the Gazzanis, and other learned and scientific women of her glorious middle ages.

The work alluded to, and illustrated by the title of 'Italy,' though attacked and anathematised at the time into unmerited celebrity by the hireling press of European despotism, may never have had the honour of obtaining your Holiness's notice; and it may therefore be necessary to state, that its crime in the eyes of the foreign rulers of the fairest portion of Italy was, that in speaking of such governments it told the truth fearlessly, and exposed details of maladministrations, vexatious restraints, and pitiful persecutions, which then afflicted that glorious land so long consecrated to all that was greatest in physical and moral nature—the region of Poetry, of Painting, and of Song—the land which possessed her Dante, and Giotto, and Gregories when her ultramontane invaders were still barbarians, and only fearfully known as the spoliators of her noble monuments and the destroyers of her lingering learning.

For this indiscretion—and for advocating reforms many of which are now carrying into effect by your Holiness's enlightened sagacity and firm volition—her work on Italy has been stigmatised by the prohibitory seal of the Holy Office of the time, though translated into that beautiful and classical language in which Bentivoglio, Sarpi, and Guicciardini wrote, Savonarola preached, and your Holiness's worthy predecessor, Pope Pius the Seventh, asserted *ex cathedra* to his congregation—"Be liberal, and you will be good Christians."

In graciously granting the prayer of this humble address, your Holiness will further sanctify the great dogma of the age, *liberty of the press*, and testify your intention to protect free expression of opinion (by which truth alone can be got at), even from the very same site where Galileo was condemned for

ADDRESS OF THE PRUSSIAN DIET TO THE KING.

YOUR Majesty has called us together at a moment when the German people, long repressed by divisions and want of free institutions, is raising itself in all its ancient strength to unity and freedom. The Germans of every race extend the hand of brotherhood to each other, and Prussia demands no more than to become an active member of the entire body. Freedom alone gives life and activity, and freedom is guaranteed to the whole of Germany by the assembly of the people, which is now being developed; to Prussia it is guaranteed by the institutions your Majesty has secured it, in the bases of the new Constitution; and in this, our last meeting, we are penetrated with the cheering conviction, that for the future a real representation of the people will watch over the destinies of the nation.

We are still, however, the legal organ of the country, and in this capacity have certain duties to discharge. Your Majesty, in the decree of the 18th of March last, in the appeal of the 21st, and the declarations of the 22d and 28th of the same month, assured us that projects of law will be laid before the representatives of the people, relating to freedom of the press; security of personal liberty; full right of meeting and association; independence of the judges; abolition of hereditary jurisdictions and domain police; publicity of judicial proceedings, and *visâ voce* examination of witnesses, with trial by jury in penal cases, and especially for political offences; equality of civil and political rights to all religious persuasions; a general arming of the citizens, with free election of their officers; a thorough and popular law of election, representing all interests; a decisive operation by a simple majority of the popular assembly in the legislation and administration of the state; responsibility of the Ministers; the army to be sworn to the Constitution.

Your Majesty has also guaranteed the active operation of Prussia in a change of the German Confederation into a German union, with a real national assembly.

In thankfully receiving these assurances, and recognising the fact, that from the present time a constitutional monarchy, on the broadest basis, is to be the form of government in Prussia, we are convinced that we are warranted in so doing, not only by our own constitutional functions, but by the will of the people.

The nation will not, because it has raised itself to freedom, abruptly sever its present history from its past; it honours the monarchy under which Prussia has become great, and sees in the constitutional form of that system the surest protection of liberty, of public welfare, and the unity of the kingdom. It considers it necessary for its relations with other German states; it recognises that under this banner alone Germany can become united, and defend itself victoriously against dangers threatening its national existence and the noble acquisitions of society.

Your Majesty, in a moment pregnant with danger, has come to a fortunate decision: men have been summoned to the councils of the Crown who possess the confidence of the country. The general operation of the power of the State, thus strengthened, will increase the feeling of union between the nation and its princes, inspire trade and commerce with confidence; the Government will pay increased attention to the condition of the working classes in town and country, and at the same time, in a legal manner, put an end to many practices contrary to the law which have grown up in different parts of the country.

Every division henceforth vanishes; the people and the army are no longer two bodies; heroic hearts beat in each of them, and the sacred love of their common country will combine them in one perfect and inseparable whole.

Your Majesty's government in its efforts to restore law and order in the administration of our public affairs can reckon on the zealous assistance of all good citizens, for all acknowledge that respect for the laws of the country can alone guard us from destruction, and develop the opening blossom of freedom into its fairest fruit.

Reserving for the present any declaration of opinion upon the projects of law which regard a portion of your Majesty's promises above alluded to, we remain, with the greatest respect,

Your Majesty's true and faithful States,

for the second time assembled in United Diet.

Berlin, April 2.

Miscellaneous.

THE PROMISING MEN OF FRANCE.

(From the Guardian.)

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For this indiscretion—and for advocating reforms many of which are now carrying into effect by your Holiness's enlightened sagacity and firm volition—her work on Italy has been stigmatised by the prohibitory seal of the Holy Office of the time, though translated into that beautiful and classical language in which Bentivoglio, Sarpi, and Guicciardini wrote, Savonarola preached, and your Holiness's worthy predecessor, Pope Pius the Seventh, asserted *ex cathedra* to his congregation—"Be liberal, and you will be good Christians."

In graciously granting the prayer of this humble address, your Holiness will further sanctify the great dogma of the age, *liberty of the press*, and testify your intention to protect free expression of opinion (by which truth alone can be got at), even from the very same site where Galileo was condemned for

daring to assert, in the face of the Holy Office of *his* time, that the earth moved!

"*E pur si muove!*"

Your memorialist has the honour to subscribe herself, with every sentiment of respect,

Your Holiness's most obedient and devoted servant,
SYDNEY MORGAN.

London, 11 William-street, Albert-gate.

THE ELECTIONS IN FRANCE.—The following colloquy has been quoted to us as having taken place in a preparatory meeting for the election:—"Citizen candidate, I am a hackney-coach-driver, and I pay for my poor vehicles a tax amounting to 360f. In the street I pass every day by the side of superb equipages, for which the owner pays nothing whatever. What would you do relative to this inequality of the law?" "Citizen coachman, that is a monstrous fact, which I should endeavour to do away with." "What would you do for that purpose?" "I should demand the abolition of the tax which weighs so heavily on hackney-coaches, and I should add a triple tax on that of the rich owner." "Citizen candidate, I now see clearly that M. Guizot was a man of genius. When he was asked a question which he did not know how to answer, which happened often enough, he demanded twenty-four hours to reply. You ought to have acted like him. Do you know what you would do in taxing, as you say, the carriage of the private gentleman? Cause it to be put down; and with it you would also do away with the business of the currier, the coachmaker, the saddler, the horse-dealer, the veterinary surgeon, and many others. And now, do you wish to learn what these different occupations bring in to the city of Paris? Sixty millions. Citizen candidate, the hackney-coachman does not vote for you!"—*From L'Union.*

THE CLUBS OF PARIS.—The following resolutions were lately proposed in the Club de la Montagne, and adopted after some opposition:—1. That the monument erected to the memory of Louis XVI. be in future consecrated to the memory of the martyrs of the 9th Thermidor. 2. That the statues of kings be removed from our squares, gardens, and monuments to the national museum, and replaced by the statues of great men who have deserved well of republican France. 3. That the judgment pronounced against the twelve individuals convicted of having destroyed railroads in February last be regarded as null and void, it having been delivered by judges appointed by the fallen Government, and that the accused be tried over again by a republican jury. 4. That the Government adopt energetic measures to remove the indecent statues and prints which disgrace certain shops and several public monuments.

PORTRAITS OF THE MEMBERS OF THE FRENCH PROVISIONAL GOVERNMENT.—A new and somewhat better lithographed group of the heads of the members of the Provisional Government has appeared upon the Boulevards. It is a curious study for a physiognomist. I will take them in the order in which they stand:—Walk up, ladies and gentlemen! There you see Louis Blanc, with his sharp, intelligent, and slightly sensual face. Pagnerre, frowning, but not unkindly, with the air of a man looking into the distance. Lamartine, whom every body knows, with his fine dreamy head, not without a melancholy look, as if with a presentiment of evil. Marrast, with a bold but discontented air. Dupont de l'Eure, a mild old *true*-looking head. Crémieux, with a good-tempered smile, but an inexpressible air of the profoundest cunning and calculation. Marie, gentlemanly-looking, but with an inquisitive air, and an under-current look of suspicion and mistrust. Garnier Pages, with folded arms, looking determined and resolute, but not ill-intentioned. Flocon, heavy-browed and rough, but not unagreeable. Arago, a noble, intelligent old head, seemingly full of straightforwardness. Albert, with a look of agreeable intelligence, but something of a grasping expression; and lastly, Ledru-Rollin, without one redeeming quality of physiognomy—insolent, arrogant, conceited, reckless, headstrong, and cruel.

M. LIBRI AND THE LOST MSS.—The examination into the affairs of M. Libri is being actively followed up, and several fresh seizures have already been made. Thirty volumes have been seized in the house of a M. C—, situate in the Rue de l'Est. Ten thousand volumes have been also seized in the apartment which M. Libri had quitted in the Rue d'Enfer; and 20,000 others in another apartment which he had hired in the same street. Thirty valuable volumes have also been found in the possession of a bookbinder, in whose hands they had been placed by M. Libri, in order to change the binding. Two boxes, containing books, have also been found in the possession of the same person, which have been placed under official seal. At one of the late meetings of the Academy of Sciences, M. Libri presented himself, and his arrival caused a painful feeling among his colleagues assembled. One of the members took

a sheet of paper, on which he wrote as follows: "We have reason to be astonished that M. Libri should have had the boldness to come and take a seat in an assembly of honourable men." The paper then circulated from hand to hand, and at length reached M. Libri, bearing the signature of every one present. That gentleman immediately rose and made his retreat.—*Galignani.*

ABDEL KADER.—The Provisional Government has received a letter from Abd el Kader, dated the 15th, from which we extract the following passages: "Citizen Ollivier, your delegate, came to me yesterday, and informed me that the French are now all united for one sole object, and have abolished royalty in order that France may be governed by the Republic. I was rejoiced to hear this, because I have read in books that such a state of things is proper for nations, as it destroys injustice and prevents the strong from oppressing the weak, and that consequently all become brothers." Alluding to his own position, he says: "I demanded of General Lamoriciere to have me conveyed to Alexandria, in order that I might proceed from that place to Mecca and Medina; and for this I asked for his word as a Frenchman. This he gave me in a letter in Arabic, which he signed in French. When this letter reached me, and in the conviction that the word of the French was sacred, I surrendered to him. If he had said, 'I cannot promise what you ask,' I should not have surrendered. I felt certain that the word of the French was solid, even if given by a private soldier. Things are now changed, and this conviction has vanished. I supplicate you to do me justice, and to transform my sadness into joy and happiness. I fear that some of you may think that I should return to Algeria, and revive troubles. This is impossible, and can never happen. Do not doubt what I say on this subject, any more than you would doubt if I were dead, for I place myself among the number of the dead. My sole desire is to go to Mecca and Medina, there to study and adore God to my last hour."—*Galignani.*

THE ELECTRIC TELEGRAPH.—The lightning of Sunday week had very considerable effect on the wires of the electric telegraph, particularly on the line eastward from Manchester to Normanton. Not only were the needles greatly deflected, and their power of answering to the handles considerably weakened, but those at the Normanton station were found to have had their poles reversed by some action of the electric fluid in the atmosphere. The mischief has since been repaired, and the needles are again in good working order. It is found, however, that those wires which pass through hilly districts, and are consequently conveyed through railway-tunnels, are more deranged by electric or other causes, and the needles more deflected, than those of the more level tracts of country.

MRS. JOHN QUINCY ADAMS.—The *Pittsburgh Gazette* gives the following biographical sketch of this celebrated lady:—Mrs. Adams was born in England on the 11th of February, 1775. She was the daughter of Joshua Johnson, a Maryland gentleman, who went from America to London, where he became eminent as a merchant. During the war he left England for France, where he acted as the commercial agent of this country, and returned upon the ratification of the treaty of peace. Mr. Adams found his future wife in London, when acting under a commission conferred upon him by General Washington, in 1794, for exchanging the ratifications made under the treaty of November of that year. Mrs. Adams was married at All Hallows Church, London, on the 26th of June, 1797, and followed her husband to Prussia, where Mr. Adams was presented as the first American Minister from the United States. Mrs. Adams conferred honour upon the country at a time when the United States was just recognised as an equal among the nations of the earth. Her next theatre of service was in Washington; and after this again the Court of St. Petersburg, and this from 1809 to 1814, the most exciting and perhaps the most revolutionary period in the history of Europe, and embracing a part of that interesting period of our own history when the country was at war with England. Mr. Adams resided longer at St. Petersburg than any one of our American Ministers, excepting Mr. Middleton; and his lady was left there for a brief period while her husband was called to another field of service. Mrs. Adams came alone from St. Petersburg to Paris after the treaty of peace had been signed by Mr. Adams at Ghent. She was at Paris during the most memorable period of Napoleon's supremacy, and passed the world-wide "hundred days" at the French metropolis, in the midst of the whirl of excitement incident to the struggle between the Bourbons and the Revolutionists. After a short residence in France, followed by a longer one with her parents in the neighbourhood of London, Mrs. Adams came to Washington in 1817, where her husband had been called as the principal member of Mr. Monroe's Cabinet. Eight years as Secretary of State, four in the White-house, and 51 years the companion of her distinguished husband, Mrs. Adams has seen more of court-life, and that in every variety, from the boastful

ostentation of royalty to the simplicity of our own republican habits, than perhaps any living woman.

MODERN ART IN ITALY.—Mariotti, in his new work, *Italy, Past and Present*, gives the following view of the state of art in Italy.—Painting and sculpture never boasted of greater activity in Italy than they display at the present day. Never were schools of design better endowed than the Italian academies in every town or province; never greater encouragement held out to rising talent. The very materials and implements of his calling are freely supplied to the beginner by those liberal institutions. The wonders of taste, both of Pagan and Christian civilisation, are within his reach. From the marbles to the naked figures, and from this again to the classic works of the great masters, he is made to toil and to plod. Loud ecstatic contemplation begets idolatrous veneration. The youth at the academy have no eyes or taste of their own. They exhaust their energies in mere copies. They grow old, soul and body, in the endless drudgery of their complicate training. They acquire correct ideas of design, consummate skill as colourists; but they lose all power of creation. * * * At last the "work" is produced. The exhibition-rooms are crowded to suffocation. Critics and amateurs in rapture. Town and country are proud of the achievement of their *valoroso concittadino*. What is it? Why, a Madonna after Correggio, or a Venus after Titian; a Sacra Famiglia after Rubens, or a Sibyl after Domenichino,—always something after somebody. They are original pictures, nevertheless. See, the Madonna holds her divine infant on the right knee, not on the left. The Venus is in a supine, not a recumbent attitude. These trifles, it is grievous to say, too often constitute originality at an Italian academy. The copyist—unheard-of daring!—aims at modification and improvement! Reproduction, with slight variations, is dignified into invention.

STATE OF EMPLOYMENT IN MANCHESTER.—The official report for last week of the state of employment within the borough of Manchester was very unfavourable. The aggregate number of operatives engaged on full time has been seriously diminished, and a considerable increase has also been made to the number working short time. The return is as follows:—Number working full time last week, 29,196; in the previous week, 30,317; number working short time last week, 7323; in the previous week, 6000. The number of hands wholly out of employment in the past week was 8120; in the previous week, 8313.

INTERVIEW BETWEEN LORD JOHN RUSSELL AND MR. J. O'CONNELL.

THE interview which Mr. J. O'Connell went over to solicit with Lord J. Russell upon the affairs of Ireland took place on Wednesday, at his Lordship's residence, Chesham Place, in the presence of Sir W. Somerville.

Lord J. Russell stated at the beginning of the interview, that while quite disposed to hear Mr. O'Connell's views, he was not prepared to state the resolves of the Government.

Mr. J. O'Connell then proceeded to remark upon the state of Ireland, and suggested immediate attention to the following points, viz.: 1. Relief, by distribution of food, to be given in the distressed districts for the next few months at least. 2. A measure of tenant right. 3. The Colleges Act and other matters, respecting which the Government were at variance with the Catholic hierarchy and clergy of Ireland generally, to be reconsidered with a view to a settlement satisfactory to all parties. 4. Leave to be given to have the Repeal Bill brought in. 5. Abandonment of the prosecutions. Mr. J. O'Connell added the following as matters to be subsequently taken up, viz.: 6. Amendment of the Poor Law. 7. Allocation to purposes of charity and education of the revenues of the Established Church, saving life interests.

Lord J. Russell and Sir W. Somerville entered into earnest discussion upon some of these points, and put various questions from time to time, which Mr. J. O'Connell answered to the best of his ability.

In reference to the food question, Sir William stated that, in four of the most distressed unions of the west, 2000*l.* per week were being expended in relief. Mr. J. O'Connell remarked upon the terrible scenes of starvation that were nevertheless occurring, and the inefficiency of the Poor Law even where not ill administered: the great misery of the small rate-payers, the distressing levies made upon them with the parade of military and police, &c.

An hour was spent in discussion without any specific result, Lord J. Russell adhering to his intimation that he was not then prepared to say any thing of the intentions of the Government. At parting, Mr. J. O'Connell assured the noble Lord that if some large measures of concession were now brought forward for Ireland—in particular, if of the nature of those on which he had spoken—the most beneficial effects for the peace and happiness of the country would be the result.

To Correspondents.

E. B.—Declined, with thanks. The ms. is left as directed.
Rev. C. Thomas.—Received.
H.—We should be glad to see the ms. before giving an answer.

To Advertisers.

Advertisements to be sent to Mr. S. EYRE, 19 Bowdrie Street, Fleet Street, not later in each week than 12 o'clock on Thursday.

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Calcutta: Colvin, Ansie, Cowie, and Co.; Rosario and Co.
Bombay: Woller and Co.; J. A. Briggs.
Madras: Binney and Co.

ADVERTISEMENTS.

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Almost all that the Rev. John Dalton has so judiciously said to interest the public in the case of the Northampton Nuns, is applicable to the Sisters of Penance. I may even claim more than this; for the poor Sisters of Penance have, in addition to various wants which belong exclusively to themselves, an Orphanage and Hospital to erect. Would that I could steal for my clients some of that successful advocacy which makes every distressing or interesting case it espouses, "The Distressing Case," or "The Interesting Case." But perhaps I may get some of it without stealing. Mr. Dalton is disinterested as he is eloquent, and I am sure if I ask him in a respectful manner he will give a friendly glance at us in his next advertisement. The conclusion of my address shall be the engaging conclusion of his last, and I have no doubt it is the most fortunate I could have hit on: "I am exceedingly obliged to all our good benefactors, whose example, I trust, will be imitated by others also."

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Printed by George Levey, of Number 4 De Crespigny Terrace, Denmark Hill, in the County of Surrey, Printer, Charles Robson, of Number 56 Liverpool Street, King's Cross, in the County of Middlesex, Printer, and Francis Burdett Franklin, of Number 2 Chancery Square, Pentonville, in the County of Middlesex, Printer, at their Printing Office, and New Street, Fetter Lane, in the Parish of Saint Bride, in the City of London; and published by JAMES BURNS, of Number 17 Portman Street, Portman Square, in the Parish of Saint Marylebone, in the County of Middlesex, Publisher, on Saturday, April 15, 1848. Sold also by JONES, Paternoster Row; and by all Booksellers and News-agents.